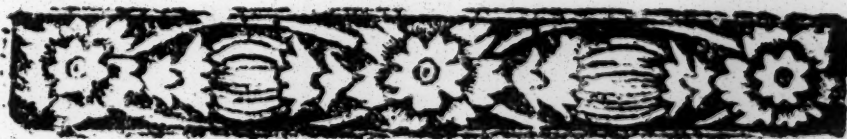
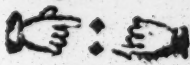


The Garden

of Wylsdomes conteynynge pleasaunte
floures, that is to saye, propre and quicke
sayinges of Wizees, Philosophers
and other sortes of men. Drawn
forth of good aucthours by
Richarde Cauerne.
Newly recognised
and augmented.

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the Fleetstreet at the signe
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Copland.



**My humble commendation to the
gentle readers.**



I haue here (good readers)
a gardeyne or a aparadyle
rather of netre proppre, quic-
ke, & graue sayinges of re-
nowmed persons, in whych
to recreat your selfs, it shalbe as **I** iud-
ge no lesse profitable, the pleasant vnto
you. **I** had purposed to haue made the
boke muche longer, but beyng other
wyse letted, **I** was compelled to cloose
vp my worke. Howe be it, yf **I** shall
hereafter perceyue, that ye haue any de-
lyte & pleasure in thys kinde of studies,
I wyll not stycke, from tyme to tyme
as **I** shall haue oportunitie, to enlarge
and ampliате these my simple lucubrati-
ons: yf not, at lest ye haue a token and
signification of my good zeale hollye
bent to do you such pleasure and profit
as in my lytle power lyeth.

Fare you well.

The

The garden of wysedome: com-
nyng wytty and plesant sayings
of kynges, philosophers, and
dyuers sortes of men.

Agasicles.



Gastides kinge
of Lacedemon,
being demaun-
ded bi what me-
nes a prynce or
ruler may safely
rule without a-
ny garde of me
to defende hys
body: answered. If the prynce so ruleth
hys subiectes, as a father hys chyldren.
What thing should be spoken of a pa-
nyne, more christianly? Certes thys say-
inge to be true proueth the experience at
this day of the most excellent prince our
soueraigne lord king Henry the eyght,
Lorde god wyth that inwarde ioye,
A.ii. wyth

With what hertie loue & reuerence do al
hys lyege subiectes imbrace the maie-
ste of his graces persone, and nat only
hys lyege subiectes, but also euen the
wreake tanke traytours, whiche inten-
ded nothyng elles but sedycyon, yet the
incomparable maiestye of his own per-
sone they coulde not, but haue in won-
derous reuerence: Wherof should this
come, but by reason that his grace bea-
reth hym so benyngnely, so gently, so
louynglye to all hys subiectes, that he
maye very well be called **P**ater patric
the father of the countrey, or (to vse
the terme of the **P**rophete **E**saie) the
nouryng father. Do ye nat thynke,
that this so excellent a prince, so entier-
lye beloued of his subiectes, yf it were
nat rather for feare of foreyn enemyes
then of hys owne subiectes, might ryde
& go, where so euer his hyghnesse wold,
wythout any garde.

C Agesilaus.



Agesilaus that great kyng of the
Lacedemonians, whē he was
asked, by what meanes a man
myght attayne to haue an honest name
amonges men, answered: If he speake
that is best, and do that is most honest.
What thing could be spoken more bry-
efly: and agayne, what more fully and
absolutelye.

He was accustomed to say, that the
offyce of a capitayne is agaynste rebel-
les to vse hardynesse, and agaynst hys
lienge subiectes, gentylnesse.

When a certayne vnshamefast su-
ter heng styll vpon hym, crauyng and
sayng euermore vnto hym: Syr ye
haue promysed me, ye haue promysed
me. In dede (q̄ the kyng) I haue pro-
mysed the, yf the thyng be lawfull that
thou askest, but yf nat, I sayde it, but
I promysed the nat. Wyth this propre
answere he shoke of, the malapertnes
of the suter: But when the felow wolde

not yet cease crauyng, but answered
agayne. It becommeth kynges to per=
fourme what so euer they graunte euen
wyth a becke of theyr heade . Neuer a
whyt more (¶ the kyng) then it becom=
meth suche as come to kynges, to aske
and speake that is lawfull.

¶ One praysed a rethoricien, because
he made tryflynge matters and thyn=
ges of smal importaunce to seme weigh=
tye & greate matiers. ¶ (¶ Agelilaus)
woulde not iudge him a good thooma=
ker, whyche for a lyttell fote makethe a
greate payre of shoes, Undoubtelye in
speakyng, the trouth is moost alowed
and he speaketh beste, whose tale is a=
greable to the matter

¶ Agelilaus was wont verie often to
warne his souldiours, that they tour=
ment not theyr prisoners as felōs, but
saue them as men. Also for chyl dren ta=
ken in the warres he prouyded, that
they shoulde be brought to gyther into
one

one place, to thintent that they peryf-
 shed not at the remouynge of the hooſte
 The ſame prouilyon and care he had
 for the decrepyte & very aged perſons,
 whyche were taken pryſoners, leſt (by-
 cauſe they were not hable to folowe)
 they myghte be torne in peeces of dog-
 ges and wylde beaſtes. And thys hu-
 manitie gat hym the hertes and a won-
 derfull beneuolence, not only of others
 but alſo euen, of captiues and pryſo-
 ners. It is to be feared leſte thys Da-
 nyne kynge ſhal ryle at the greate daye,
 and cōdemene a great nombre of chry-
 ſtian prynces and capitaynes, whyche
 ſpare neyther byrgine, wyddowe, ſuc-
 kynge infanten, ne decrepit perſonnes=
 but rauyſh, kyll all, bren all, moze lyke
 Turkes then Chryſtians.

20 When it was reported vnto hym
 howe that a certayne tranſgreſſour of
 the lawe (as it myght be a traytoure oz
 other felon) dyd very conſtauntlye a-

hyde and suffre suche tourmentes and
 execution as the lawes wylled. **T**ys
 noble kyng sayd in this wyse. **O** Lorde
 howe notablye wretched is thys man,
 whiche applyeth and bestoweth pacy-
 ence vppon noughtye and vnlawfull
 matters. Ye shall vnderstande, that a-
 monge the Lacedemonians was vsed
 a wonderfull pacynce and suffraunce
 of trouble or aduersitie whych surelye
 yf the same be taken for thynges ho-
 nest, Deserueth no small prayse, but con-
 traryly yf it be for thynges dishonest,
 then the constaunte sufferer of the same
 Doth not onlye lacke prayse, but in thys
 behalfe he is reputed the more folysh
 and myserable. Certes it greued moche
 this excellent Prince, that so stronge
 an harte and valpauyntnesse of nature
 was spente in a matter of leudenesse,
 which yf he had consumed vpon thyn-
 ges of honestye, he myght haue bene
 not

not a litle pꝛofytable foz the common
wealthe.

¶ When he was yet a chylde, and so
lemipne games were played foz the ex-
cercyse of chyl dren, in whyche he that
had the orderynge and rule therof had
appoynted hym but to a vyle part and
rowme, he neuerthelesse obeyed, albeit
he was heyre apparaunte to the crown
and sayde in this wyse. Good ynough
foz I wyll shewe that not the rowme
dignifyeth the person, but the persone
dignifyeth & renowneth the rowme.

¶ Certaynelye this sayenge declared
in the chylde a wonderfull hyghnes
and courage of mynd conioyned wyth
semblable moderation. And verelye
suche personages onelye be mete foz the
gouernaunse of a realme.

¶ At what time he stode at the altare
of the Goddesse Dallas, to make sacry-
fyce vnto her, it chaunced so ȳ a lowse
botte hym in some parte of hys body
whyche

whych he felynge was not ashamed
to plucke forth the lowse, and in the pre
sence of the people there assembled, kyl
led it sayeng in thys wyse. I sweare by
the holye goddes, as for me, I wyll not
stykke to kille myne ennemye (whych
lyeth in wayte of me) euen at the verye
Altare in the churche.

Therby declarynge his mynde nei
ther to be subiecte to folyshe shamefast
nes, nor yet to found superstition. And
furthernore (as noteth Erasmus) he
signified by the same: that to suche as
be manquellours, or insidyatours of
mannes lyfe, no churche nor saynctua
rye ought to be a sauegarde or defence,
¶ When a chylde in his presence was
drawing out of a hole a mouse whych
he had taken & the mouse straggelynge
with hym, botte hym by the hande and
escaped. Agelilaus shewed the thyng
to hys men then present and sayd .

Sythens so lytle a vermyne doeth so
venge

Agilaus.

venge it selfe vpon them that hurte it
what heart and courage oughte men to
haue? Thus the most valyaunt Capy-
taine toke occasion al aboutes to enco-
rage his folke to the entente they myght
be the moore hardye agaynste theyr en-
nemyes.

C Furthermore thys example serueth
to monyshe a persone, that though he
be neuer so valiaunt and myghtye, he
prouoke not throughe iniurye the wea-
ker person.

To one whyche asked him, howe he
might gette hym glorie and hygh fame
Forsoth (q he) yf thou wylte despyse
deathe. For verelye in battayle there
can be no valiaunte dede acheued ne
done by hym whych hathe hys mynde
possessed of feare. Thys selfe same af-
fection throughe out the whole lyfe of
man is wonte to calle backe the man
in whome it raygneth from mooste ho-
neste and noble actes.

Agys

Agis

Agis the fyrste.

Agis the sonne of Archidamus,
kyng of y Lacedemoniās was
wonte to saye , that the Lacede-
monians oughte not to aske, howe ma-
ny the ennemies be , but where they be
Sygnyfyinge, that the vyctorye han-
geth not vpon nomibre of sowydious
but vpon theyr hardinesse, courage , re-
adynes and celeritye in settinge vpon
theyr ennemyes. I truste in lyke wyse
that Englysshemen , when so euer the
Defence of our cōtreye shal calle vs to
warre agaynste oure ennemyes , wylle
not cowardelye aske , howe many they
be, but lyke fyrse and hardye champp-
ons, where be they that dare mayn-
teyne anye false quarell agaynste oure
moste drad soueraygne lord , and his
people: en a ful readynes at a becke to
ronne; whether so euer hys maiestye
shal commaunde.

When a certayne thetorkyon pray
sed hys

sed hys science of rethorpyke with hyghe
wordes, sayenge: that nothynge is moze
excellente, than an eloquent oracyon.

Then, q Algis whan thou holdest thy
peace, thou art nothynge worth. Mea-
ning that it is much moze excellent and
glorpyous for a man to do worthy thin-
ges, then to haue a tounge readye and
swyft to talke of other thynges.

Beinge demaunded what kynde of
learnynge or science was chyefely v-
sed and exercysed, amonges the Lac-
cedemonians. Certes (sayd he) to learne
bothe howe to rule, and also to obeie
the rule of other. In other contryes ve-
rilie there be manye scyences lerned but
the same be rather curiouse than neces-
sarpe for the ryghte gouernaunce of a
common weale.

Lycurgus.

Lycurgus, he that made lawes
for the Lacedemonians, when he
was very despyous to bypnye his coun-
trepe

try men from theyr corrupte and bysye
 ouse manners. vnto a moze temperate
 fascion of liuinge, brought vp. ii. whel-
 pes of one kynde, of whych the one he
 suffered at home to eate dayntyne mea-
 tes, the other he vsed to lede oute into
 the fylde, and to exercyse hym in hun-
 tyng. Afterwarde he brought theym
 bothe forth into the Gyldenhalle before
 all the citizens, and caused to be layde
 there certayne dilycate meates, and also
 by them thornes and bzyeres forth wyth
 he put forth an hare. So when eyther
 of the whelpes came to that he was ac-
 customed vnto, the one to the meate,
 the other vpon the hare: Se ye not, o
 frendes (q Lyncurgus) these two whel-
 pes that where as they be of one lyter
 yet bycause of theyr dyuers byngynge
 vp, they be now waxes and are become
 farre vnylike one an other, and howe
 exercyse of moche moze strengthe vn-
 to honesty, then is nature? Assuredlye
 the

the thyng that Lyncurgus dyd in hys
citty, is of euerye household to be
done in his house, and of euerye gouer=
noure in his flocke, Nature (I wyl
well) is a thyng of greate myghte and
efficacye, but surely institution or bryn=
gynge vp, is muche myghtier, whyche
is hable to amende refoirme & streygh=
ten a croked and euyl nature, and turne
the same into a good nature. What
maner chyldren shall be bozne, lyeth in
no mans power, but neuerthcles that
by tyghte brynging vp, they may proue
good, thys lyeth in our power.

Suche citizens as abhorred ma=
ryage, and hadde leuer lyue as bache=
lers: Lyncurgus forbad to be presente
at syghtes and enterludes, and added
also other shames and reproches vnto
them. by this crafte dyligently prouy=
dunge, that the citizens shulde imploye
them selues to begette chyldren. For
where as it was an vsage and lawe a=
monges

monges the Lacedemonians, that the
yongers shulde gyue muche honoure
and reuerence to theyr elders, thys ho-
noure he plucke from them, whych by
wedlocke wolde not encrease the num-
bre of the citizens.

¶ Lycurgus being demaunded, why
he made a lawe that nothyng shuld be
gyuen with a mayden in maryage, an-
swered: Bycause nerther for pouertye
none might be left vnmaryed nor for ry-
ches any desyred, but y^e every yong mā
haupnge respecte to the manners of the
mayde, might cose her onely by her ver-
tuous conditions.

¶ For this same cause he remeued out
of the cytie al paynted colours and or-
namentes, wherwyth other women be
wont eyther to set forth the or to fashyon
theyr bewtpe.

✠ The same Lycurgus, where as he
appoynted a certayne age for maydens
and also yonge men to marye at, be-
yng

: ynge Demaunded, whye he ded so, answered: To the intent that the yssue bozne of full growen parentes, and whych be of perfyte age, maye be stronge and talle.

Demaunded also why he for badde the man to slepe al nyghte wyth his wyfe, but ordeyned that either of the shulde the most part of the daye kepe company with theyr lyke, the manne with men, & the woman wyth women and wyth the also shulde rest al the hole nyghtes, but wyth hys spouse he shulde not haue to do, but by stealth, and shamefastlye.

Fyrst (q he) that they myght be stronge in bodyes, accompanying togyther, but seldome. Secondlye, that loue betwene them maye alwayes abyde freshe and newe. Thyrdly that they may engendre the stronger issue.

A furthermore in those times the chastitie of maryed womch was so great and they so farre of from the lyght de-

meanour whyche afterwarde they fell
to, that at begynnynge the synne of ad-
uoutrie was thought impossyble euer
to haue chaunced amonges them. And
therfore when a certayne aunciente La-
cedemonian named Geradas, was as-
ked of a straunger, what punysshmente
aduouters shulde haue amonges them
for he coulde se no lawe made by Ly-
curgus in thys behalfe: He answered
O frende there is none aduoutrer a-
monges vs. Then the other wente fur-
ther and asked what yf there were anye
Then (q he) he shall gyue so greate an
ore, as shall stretch hys necke ouer the
mountayne of Taygette, and drynge
of the floude of Eurota. When the o-
ther smyled and sayd, it was impossible
to fynde so greate an ore. And is it
not (q Geradas) as moche impossyble
that in our cytye shulde befounde anye
aduouterer, wherein ryches, delytes
pleasures, and all curpouse deckynges
of

of the bodye be had in hyghe reproche:
and agayne shamefastnesse, demure-
nesse, and due obedyence to publike of-
fycers in highe estimation, & worshyp:
Thys Geradas full prudently under-
stode, that vyces coulde not there grow
where no beddes to sowe vyces in, were
suffred ne admitted, and that those thin-
ces lye as deed and despyled, whyche in
steede of honoure to be hadde in despyte
and scoorne.

¶ When one requyred hym, that he
woulde make and ordeyne in the citie a
Democracye, that is to saye, a gouer-
naunce of the people or commons, in
steede of the gouernaunce of the lordes
Ordeyne thou (quod he) fyrst a Demo-
cracie in thy house. In fewe wordes he
taught that, that fashyon of common
weale is not profytable to the cytye,
whyche no man wolde haue in his owne
familie. Certes, a city or a realme is no-
thyng els, then in effect a greate house.

Demanded why he enacted a lawe that in tymes of warres, they shoulde oftentimes chaunge theyr tentes and pauplyons: To the intente (¶ he) we may hurt our enemyes the more.

The Lacedemonians, bycause they were nybble and lyghte, remedied with no great busynes theyr host: where as theyr enemyes coulde nat do the same wythout theyr great incōmoditie, and also wyth longer respyte: for as muche as they caried about with them so many baggages and burthens.

Demanded why he ordeyned that the Lacedemonians shulde make theyr sacryfyce and oblacion wyth small and chepe thinges. Bicause (¶ he) we shuld neuer want wherwyth to honoure god. Who would nat saye, but that in solenipne worshippinges of god, all royaltie and sumptuose magnyfycence, is lytell ynoughe: But thys prudente paynym budestode that god deliteth rather

Lycurgus.

rather in frugalitye, then in fatte sacryfices, lest vnder pretence of religio (as in oure dayes it was come to passe) al abhominatio shulde be maynteyned

The same Lycurgus beyng asked why he forbadd that the cytye shoulde be defended wyth walles: Answered. Byscause that Cytye wanteth no walles, whyche is fenced nat wyth stones but with men.

Socrates.

Socrates the Athenyense, a great philosopher, & of most pure liuyng, was wonte to teche, y me ought to abstain from meates y wolde prouoke the man nat hongry to eate, & from drinkes that wold allure, the nat thyrstye to drynke. He said, the best sauce is hongre, for as muche as it bothe beast swetneth all thinges, and is of no cost. And therfore he him selfe did euer eate and drynke w swetnesse, bycause he dydde neyther of

them, but when he hungred & thyrsted.
 Moreover he accustomed him selfe
 to beare hongre and thirst. For at what
 times other men coueted most to drinke,
 than would he neuer drinke of the fyrst
 cuppe y^e was fylled. And when he was
 demaunded why he did so, he answered,
 bycause he woude not accustome hym
 selfe to folow his affections and lustes.
 He sayde, those that exercysed them
 selues to chastnes of liuinge, and sobre
 diette, had both farre more pleasure and
 lesse sorowe, then they that wth moost
 adoo soughte all the pleasures of the
 worlde: for as muche as the pleasures
 of intemperate persones, besydes the
 tormente of theyr conscyence, besydes
 their euill name and pouertie, where
 vnto they be at lengthe broughte, doo
 bryng for the most gart euē to their bo
 dies also more peyne than pleasure. On
 the contrave parte, the thynges that be
 best, y^e same be made also most pleasau^t

¶ If thou acquaintest thy selfe wth theym.
 20 He sayd it was an hygh reproch for
 a man by seruyng & obeyinge wylfully
 hys inordinate pleasures, to make hym
 selfe such one as no man wolde be glad
 to haue for the drudge or slaue of hys
 house,

¶ When he was admonished by hys
 friend, & for the feastyng of hys gestic
 he made verye splendre prouysion, he
 answered, yf they be good men, it shal
 be ynough (yf not) more then ynough.

¶ The same Socrates when he was
 asked, whye he hym selfe dyd not go-
 uerne the common welth, syth he knewe
 beste howe to gouerne it, answered,
 that he is more profytable to hys coun-
 trye that maketh manye good gouer-
 nours of the same then he whiche go-
 uerneth it wel hym selfe.

¶ Demanded by what meanes a mā
 myght attayne to an honest fame. Yf,
 (y^e he) thou study to be such one in dede

Secretes.

as thou woldeste be contented in haine
He sayed it was farre vnusyttyng,
where as no man professethe or practy-
sethe any handy crafte wythout his gre-
at shame, vnlesse he hath learned it a-
fore, yet to the gouernaunce of a comen
weale men be admytted and appoynted
whych neuer employed theyr wyttes to
lerninge.

He was accustomed to saye, that no
possession is more precyouse, then a true
and good frende to a man, nor that no
greater frute or pleasure can be any o-
ther where taken. And therfore he sayde
that manye men do ouerthwartlye and
clene out of ordre which beate more gre-
uouslye the losse of money, then the losse
of theyr frende, & whych crye they haue
losse the benefyte that they haue confer-
red and giuen for nothyng, where as in
dede they haue with the same gotten the
a frende better then any golde.

He was wont to saye, that he mooste
resen

resembleth God whiche nedeth feweste thynges, for as moche as God nedethe nothyng at all.

¶ He sayde, manye lyued to eate and drynke, but he contrarily dyd eate and drynke to lyue, for as muche as he vsed these thynges not for pleasure, but for the necessite of nature.

¶ Suche as bought dearely thynges ouer tyme, he sayde despayred, that they shulde not lyue tyll the accustomed tyme of that tynnes of thynges were com. Elles it were great folly to bye thynges bothe worse, and also Dearer, whete as shortly after, a man may bye the same bothe better and for lesse pryce. Thus he euermore called backe agayne the desyres of men voyde of reason, vnto sobre iudgement.

¶ Also he vsed to saye, he that hath begon a thinge hath halfe done: meaning halfe the worke is done of him that hath ones set vpō it. For there be many þ in

tarynge, and takinge a breath, what is
 best to do, spende al theyr lyfe vayne-
 ly. **D**emanded of a certayne yonge
 man, whether he iudged it better for
 hym to mary a wyfe, or not to marye.
 He answered. Whether so euer thou
 doest, thou shalte surely repent. **S**y-
 nguyfyinge that both single lyfe and al-
 so wedlocke haue theyr incommody-
 ties and displeasures, whyche to beare
 a man, muste fyrste arme and prepare
 hym selfe. **S**ynge lyfe hath these in-
 comodytie, solytarynesse, lacke of chyl-
 dren extinguyshment of bloud, a straū-
 ger to be thyne heyre. **W**edlocke agayn
 hath these, continuall care, daylye com-
 plaintes, bybraydyng of that she brou-
 ght y^e heuy lokes of her kynnsfolke, that
 pratyng tonge of thy mother in lawe,
 Cuckoldemakinge, the vncertaine pro-
 fe of thy chylzen, and other innumera-
 ble in commodities. **W**herfore here is
 no suche choyse, as is betwene good
 and

Socrates.

and euyl, but suche as is betwene the
heuper and the lyghter incommodities.

He wolde haue men craue of God
nothyng but good thynges wythout
further addition, where as the people
commonlye craue ryche mariages, trea-
sures, honoures, kyngdomes, longe
lyfe, as though they wolde apoynt god
what he ought to do. But God kno-
weth beste what is good for vs & what
not. He would that mens sacryfices,
should stande them in very lyttell or no
thyng, bycause god as he needeth not
mennes thynges, so he wayeth rather
the myndes of the offycers, then the ry-
ches. For els where as the naughtiest
personnes do mooste flowe in ryches, it
were very euyl to mankinde. yf god de-
lited more in the sacrifices of y euil per-
sons, then in the sacrifices of good men.
Lyke as we comytte the makynge
of pycles or ymages, sayde So-
crates, vnto them whome alredye we
know

Socrates.

knowe to haue made very goodly pycc-
tures, so we oughte to admitte none in-
to our amytie and familiare acquayn-
taunce, but suche as we haue espyed to
haue borne them selues faythfull and
profitable frendes towardes other.

Walkynge about through the mar-
ket, when he espyed the greate multy-
tude of marchaundise, and things that
there were solde, he thus was wonte
to saye with him selfe. Oh how many
thynges be here, that I haue no nede
of, but other men be vexed in mynde,
thynkynge thus howe manye thynges
do I lacke. Socrates reioysed wyth
hym selfe. that lyuynge accordynge to
nature, and accustomynge hym selfe to
fewe thynges, he neither coueted nor yet
neded gold, purple, precious stons, goz-
grouse hangyns, nor the rest of ryche
mennes delytes, whiche he was wonte
to say, were more necessary for the play-
finge of tragedies, or enterludes, then
for

for the behoufe of mannes lyfe.

The sayde, knowledge was the best thinge a man coulde haue, and agayne ignoraunce the worst thinge, for as moch as whosoever doth any vnrpgh- tuous thinge, doth the same because he knoweth nat what his Dutye is toward euery man. And they that be strounge of heartte, be therfore so, bycause they knowe that suche thynges ought to be done, whiche the common sort of people iudge to be eschued, and they that be intemperate personnes are dysceyued, that they thynke those thynges to be swete, pleasaunt and comlye, whypche be nothyng so in dede. Wherfore the best thinge in the worlde (he sayde) is to knowe what thynges ought to be desyred, and what to be eschued.

To suche as meruayled, why he dis- puted of good manners euer, & neuer of the planettes and heuenlye bodyes as the other phylosophers were accu- stomed

stoined, he answered. Those thynges that
 be aboue vs, pertayne nothyng to vs:
 ¶ When on a tyme as he wente in the
 streates, a lewde felowe gaue hym a
 blowe on the cheke, he answered no-
 thyng elles but that men knewe nat,
 when they should come out wyth theyr
 salettes on theyr headis.

¶ The same Socrates, when a ver-
 let spurned hym on the thynges as he
 waiked, and his frends that were wyth
 hym meruayled he suffered the iniurye
 so paciently. What wolde ye haue me
 do (q he), they mouyng him to haue the
 felowe to the lawe. It were a madnesse
 (q he) yf whē an Assē should hitte me on
 the thynges, ye wold say vnto me, haue
 him vnto the lawe. He put no dyfferēce
 betwene an Assē and a brutyshe man
 furnished with no vertue, & he thought
 it a great shame, man not to suffre that
 thyng of man whiche he wolde suffre
 of a brute beast.

He was wont to monishe his frende
 Elchines, whyche was pressed with po-
 uertye, that he shoulde borowe of hys
 owne selfe, and shewed hym the waye
 howe by wythdrawinge from him selfe
 superfluous meattes and other thyn-
 ges, accordynge to y common prouerbe
Magnum vertigall parsimonia, Sparynge
 is greate rentes or revenues. Cer-
 tes, the moost readye waye to encrease
 a mannes substance is, to abate hys
 expenses.

Socrates when he hadde suffered
 hys wyfe Xantippa a longe seasō skowl-
 dyng within the house, and at last for
 wearynesse wente, and satte hym before
 the doze, she beyng more out of pacy-
 ence by his quyetnesse and gentle suffe-
 raunce, streyghte oute of the wyndow
 poured downe a ysslebowle vpon hys
 heed.

At whyche thyng when the neygh-
 bours and the passers by hadde good
 game

game. Socrates also hym selfe strip-
led, sayenge. I easylpe gessed that af-
ter so greate thunderynges, we shulde
haue rayne,

¶ When hys frende Alcibiades mar-
ueyled that he coulde suffer in his hou-
se, so shrewed and skouldinge a woman
as was hys wyfe : Xantippa I (whe)
am longe sithens so accustomed here-
withall, that I am no more greued,
than when I heare the noyse of the
whele, that draweth the water vp oute
of the welle. For thys noyse is verpe
payntful to suche as be not vscd there-
unto, but he that is wot dayly to heare
the same, is so lytle dysquyeted there-
wyth, that he knoweth not whether he
herde it oz not.

¶ Demanded the same questyon at
an other tyme, he answered: She
teacheth me at home pacyence, that I
maye vse when I come abroad. For
beynge well practysed and vscd to her
ma-

maners, I shall be the meetest, to suffer other mens falscyons.

¶ Socrates mette Xenophon in a certayne lane, and whenne he behelde the ponge man to be of a very good naturall dispition and wytte, he helde oute hys staffe and stopped hym, that he could not passe, wherat when the pong man steyed, he asked hym where soundye merchaundyle were made and sold whych commonly men do vse, where vnto when Xenophon had redylve answered, he demaunded, where niene were made good. when the ponge man made aunswere that he knewe not. Followe me then (¶ Socrates) that thou mayste lerne thys. From that tyme Xenophon beganne to be the hearer of Socrates.

¶ Socrates rebukynge very sharply his familiar friend at the table. Plato being grieved here wyth sayd to his master Socrates. Syz had it not ben bet-

ter to haue chalenged hym of thys betwene you and him secretly: To whom answered Socrates . And had it not bene better Plato , that thou also haddest shewed me of thys , betwene the and me secretly: Thus moost wyttlype he repyced hym of the same faulte in hym selfe, that he founde in an other.

2^d Demanded what was the pryncypal vertue of yonge men. Trulie (q he) that they attempte nothyng ouer much Signifieng that the heate of youth cā vniethes suffre them to kepe measure in thynges.

2^d Letters which cōmenly men thynke were inuented to healepe the memorye he sayde, by occasyon dyd muche hurte the memorye. For in olde tyme menne when they harde a thyng woorthye to be knowen wrote it not in bookes, but in the mynde, by reason of whyche exercise, theyr memorye beyng established and confyrmed, they easlype held

helde faste , what so euer they woulde
and what soo euer any man knewe, he
hadde it in a redyncle. But after that
the vse of letters was founde oute,
whyle they truste in theyr booke, they
haue not soo greattely studyed to im-
pynte the thynges in theyr mynde,
whiche they haue lerned. Thus it com-
meth to passe , that where the exercise
of the memozye set aparte the knowe-
ledge of thynges not so freshe and re-
dy, as it hath ben. & euerye man knowe-
eth nowe moche lesse then in the olde
tyme they dyd, sythe that so muche we
know, as we beare in mynde.

¶ He sayde , that men ought to obeye
the lawes of the realme or cytye , but
wommenne oughte to obeye the rytes,
biages and maners of theyr husban-
des wyth whome they lyue . Certes the
rule of the wedded woman is the hus-
bande, and she lyueth ryghtlye yf she be
obedyent to the publique lawes.

Socrates.

Unto Euclides who was verye studeyouse of sophisticall subtyltyes, he sayde. O Euclides, thou mayste well vse the companye of Sophisters: but the companye of menne thou canst not vse. Mearnyng that sophistrie is vnpromfytable vnto publique affayres and to the common felowshyppe of man, in whyche who so euer desyrezeth to be conuersaunt muste not playe wpyth hys sophemies and quyddities, but fasthyon him selfe to the maners of men.

It was enformed hym of a certayne person that spake euyll of hym behynd his backe. By liklyhode (¶ Socrates) the man hath not learned to speake wel. Imputynge the vyce of his tounge not to malyce, but to rudenes, neyther iudged he that it pertayned anye thyng vnto him what other menne spake of hym, whyche spake not of iudgement but of ignoraunce.

Aristippus.

Aristip

Aristippus dysciple unto So-
 crates, a man surely of a verpe
 sharp iudgement and pleasaunte wyt,
 when he was demaunded what pro-
 fyte he toke by the study of wysedome.
 This porfite (quod he) that with al sor-
 tes of men I can frankely and bodelye
 speke. For he neyther feared y myghtye
 neither yet thought scozne of the basest
 sorte. Bycause he bare a mynde indyf-
 ferently free, as well from hope as fro
 feare: for he serued no man, ne yet flat-
 tered any person otherwyle, then hys
 herte gaue hym.

Dionisius kyng of Sicil in whose
 court this Aristippus was of long sea-
 son, asked hym howe it chaunced, that
 philosophers do haunt the houses of
 ryche men: but the ryche men haunte
 not y philosophers houses: To whome
 Aristippus made answere in thys wyle
 Bycause phylosophers knowe what
 they lacke, and Ryche men knowe not
 C.iii. the

The learned men knowe they can not
 lyue wythout money, and therefore they
 seke vpon the ryche men, whych be able
 to gyue them the thyng that they haue
 nede of. But yf the riche men knewe as
 wel that they mded wysdom, they wold
 much rather haunt the houses of lerned
 men. For the pouertie of the mynde is
 muche more wretched then is the pouer
 tie & necessitie of the body, and so muche
 the more beggerly be the ryche men, by
 cause they vnderstande not, howe preci-
 ous & how necessary a thyng they wāt.
 ¶ When on a tyme a certayne person
 rayled vpo him, he sayd neuer a worde,
 but went his waye. But when the ray-
 ler styll pursued hym, sayenge, why
 dost thou fle? Bicause (quod he) y haue
 power to speake euill, & I haue power
 not to heare the. Most wytyl he no-
 ted the mannes shamefastnes. whyche
 where as he toke libertie vnto him selfe
 to rayle vpon others he woulde not yet
 graunt

graunt this libertye vnto them to with
draw them selves, to thantēt thy myght
not heare suche shamefull raylynges.

2 Demaunded wherein the wyse man
differeth from the vnwyse: Sende them
bothe(quod he) naked vnto men vn-
knownen, & thou shalt se. Signifyenge
that the wyse man carpyeth about wyth
hym in hys breste the thyng that shal
commend hym where so euer he gothe.
Wherfore if ye sende the lerned & y vn-
lerned together naked into a straunge
cōutrey where cyther of them be a lyke
vnknownen, the wyse man vtterynge
his treasures shal fynde fourthwyth
both luynges and frendes, the other
naked parson shalbe scorned for a mad
mannie and shalbe in ieoperdye to pe-
reshe for hunger.

C It is skarie credible, that Byon re-
porteth of him, when hys seruant bea-
rynge a greate summe of money in hys
iourney, was sore pressed wyth the bur-

Aristippus.

then: Cast away (q̄ he) that is to muche
and beare that thou cannest.

On a tyme as this Aristippus sayled
in the sees, & perceyaued the shyp wher
in he was caryed was a pyrates shyp,
he drewe forth his golde and began to
tel it, & forth w̄ threwe it into the sea, &
greuouslye spghed makynge as though
it had fall from hym vnwares, and a-
gaynst his wyll. By this deuyse he sa-
ued his lyfe takynge from the pyrates
the occasyō of sleynge or byndynge hym.
¶ When Aristippus and Eschynes
were fallen oute, one asked Aristippus
Where is now your frendshyp? Tru-
ly it slepeth (q̄ he) but I wyl awake it.
So espyenge a conueniente tyme, he
came of his owne mynde to Eschynes
and sayde: Shall we not incontynente
be frendes agayne and leaue oute try-
felyng? Or shall we rather abyde þ̄ we
may gyue men occasion to speke of vs
two at alehou'es & tauerne. To whō
when

Aristippus

When Eschines made answer, that with all hys herte he was contented to be at one agayne. Remembre then (o Aristippus) that wher as I am elder then thou yet I came fyrst to the. Then sayde Eschines, Surely, thou arte a man farre better the I am. For of me began our fallynge oute, and of the our fallinge in agayne. By thys meanes amittye was renued betwene them.

On a tyme when he sayled vpon the sces wyth certayne of hys owne countrey men, the Myppe brake & they were cast vpon lande. And when he espyed vpon the shore certayne mathematycal figures drawen forth in the lande. Frenches (quod he) be of good cōforte. I se the stepes of men, and enterynge into the nexte citie, he enquyred oute what learned men were ther abidyng, w̄ whome after he had there a litle whyle talked they perceyving his excellent lernynge & wysdom, wyth all courtesye entreated
not

Philip kynge.

not hym onelye but his compayne also,
& mozeouer bytaylored them for theyre re-
tourne. At last whan they that came wth
Artistippus dressed them selves home-
warde, & asked hym whether he woulde
any thyng to hys frendes and citizens
Bydde them (w^{ch} he) that they studye to
gette them suche ryches, as can not pe-
tysche by chypwracke, but escapeth all
hazardes with the owner.

¶ Philip kynge of Macedonie.

Philip kynge of Macedonie,
father to Alexander y^e gret ma^r
of no smal witte, & a great co-
quetour. When on a time he
had purposed to take a strong castel and
holde, & his espies had shewed, hym y^e it
was very hard for hi to bringe to passe
yea & impossible: He asked the whether
it were so harde, that an asse laden wyth
golde myght not come vnto it, menyng
that there is nothyng so stronge, but
wyth golde it maye be wonne.

¶ Ther

There were some of his foreyn sub-
iectes whome he hadde founde not ve-
ry trustie, whiche complayned and toke
the mater heuylly, that hys seruauntes
called them traitours. To whom Phi-
lip made this answer. Truly my coun-
treie meane the Macedonians be very
homely men and rudely brought vpp
which can tal a mattok nothing els but
but a mattok, and a spade a spade.

Meaninge that in verie dede they were
traitours. Uplandyng and homelye
perionnes can not qualcfye, but cal eue-
ry thyng by the proper name.

He counsayled hys son Alexander,
that suche as were of anye authoryte in
the common weale, aswell the good as
the euyl, he shulde make them hys fren-
des, & yf he shuld vse the good, & abuse
the euyl. Certes, the chiefe feate of kyn-
ges is to reiecte none, but to applye all
mens seruyces to the common profytc.

Smicithus accused Nicanoꝝ to the
kyng

kynge, that wythout ende he continued
 caplynge vpon hym, when the kynges
 frendes moued hym to sende for the fe-
 lowe, and to punyſhe hym in example
 of other: Philip thus aunſwered, Ni-
 canor is not the worſt of the Macedo-
 nians. It is good therefore to ſe whe-
 ther we haue done our dutye in al thin-
 ges or not. So when he hadde ſerched
 out, that Nicanor was greatly impo-
 ueriſhed, and yet not rewarded for the
 ſeruyce he had done hym in tynies paſt
 he comaunded a certayn gyft to be borne
 hym home. Thys done, when agayne
 Smicithus enformed the kynge vnto Ni-
 canor nowe wythout ceaſynge praiſed
 hym aboue all meaſure, ye ſe therfore,
 (quod the king) that it lieth in vs either
 to be well ſpoken of, or euel ſpoken of.

The oftentynies exhorted his ſon Al-
 lexandre to gyue good eare to Aristotle
 hys ſcholeniaſter, & to employ him ſelfe
 to learnyng & wiſedome, leſt (ſayd he) thou
 myght

myghtest chaunce to do manye thynges,
which that I haue done now soze repen
teth me. The noble pryncce perceyuede,
that no man wpythout lertynge is mete
to gouerne a realme, and he was not a-
shamed to confesse þ̄ throughe erroure
he dyd many thynges amysse; bycause
from hys chyldehode he was not righte.
ly instructed with learninge.

Syttynge in iudgemēt he had þ̄ hea
ryng of one Machetas matter, but be
ynge some what heauye of slepe, he was
not very attentyfe to the equytye of the
lawe, & so gaue sentence agaynste Ma-
cheta. But when Macheta cryed oute &
sayd, I appeale from thys iudgement.
The kyng angerly (for it was straunge
to appeale from a kyng) sayd, to whom
doest thou appeale? Truly ¶ Macheta
euen vnto thy selfe o kyng. yf thou
wylte awake and heare the matter more
attentifly. Then the kyng arose, and
after he hadde wayed better with hymi
selfe

Philip kyng.

Selfe the mater, & vnderstode þæt Macheta hadde wronge, the iudgement whych was gyuen he woulde not reuerse, but the money that macheta was condemned in, he him selfe payed.

¶ When on a tyme he was at debate wth his wyfe & wth his son, a certayne Corinthian came vnto him, whome he asked how that Grekes agreed together. In dede (quod the Corinthian) thou carest moch howe the Grekes agre together, when those persons that be moost nere vnto þe, beare suche myndes towarde the. Here the kyng beyng nothyng offended with the Corinthians fre tong framed hym selfe to his sharpe cheke and layenge downe his angre, fell in a gayne with his wife and son.

¶ Alexander the great.

Alexander þe great, kinge of Macedon, & so to þe foresayd Philippe beyng demanded, where he layd by his treasures. Wth my frendes

Des(q he) Signifieng that a manne
can laye bp his goodes no where so sa-
uelye, as wyth hys frendes : for when
nede requireth, he is sure to haue them
agayne wyth gaynes.

20 When he was enformed that a cer-
tayne person had rayled vpon him.

Trulpe(quod he) it is kynglye, when a
man doth well, to be reported euell.

✠ Porus a kyng beyng banyquyshed
by Alexander, when Alexāder after the
fylde won, sayde vnto hym. Howe shall
I intreate y Porus: kingly(quod he) Al-
gayn Alexander demaūdyng hym whe-
ther he desyred any thyng els. All togy-
ther (q Porus) is comprysed in thys
worde kyngly. Alexander marueyllyng
both at the wysdome & at the noble sto-
make of the man, enlarged hys domy-
nion ouer that it was before.

A certayne Indian whyche was noy-
sed to be so cunnyng an archer, that
he coulde shote thorough a ryng, was
taken

taken prysoner in þe warres, & broughte
to Alexander. Alexander bad hym shewe
a proufe of hys conynge afore him.
Whiche thyng bycause he refused to do
the kynge beyng angry, commaunded
he shulde be put to deth. As he was led
awaye, he sayd to suche as led hym that
he had not bled hys feate of shotynge
manye dayes, and therefore he feared lest
he shuld haue fayled. When Alexander
was enfourmed hereof, that he refused
not for spyte, but for feare of dyswoor-
shyp, wonderynge at the mans mynde
so desyrus of glorie, he let hym go not
without a greate rewarde, bycause he
wolde rather haue dyed, than so haue
lost hys fame renoune.

☞ The same Alexander, when at þe be-
gynnyng he sat as iudge in causes co-
cernyng lyfe & deth, stopped one of his
eares agaynst the accuser. Demanded
why he dyd so. The other eare (quod he) I
kepe hole for the partye defendaunt.

Antigonus.

Antigonus kynge.

Antigonus kynge of Macedonie,
when one sayd that vnto kinges
all thynges be honest and iust.

Trouth (¶ he) vnto Barbarous kyn-
ges, but vnto vs those thynges be on-
ly honest whiche be honest, and those
only rightfull whiche be rightfull. He
grauely reproued the flatterours, say-
ing: which wold that al thinges should
be lcful for kynges. For vndoubtedly
the kyng is not the rule of honesty and
iustice. but the minister of honestie and
iustyce. And wolde God the cares of
chrystian rulers were not tykled wyth
lyke tales, & yf they be, that they would
wyth lyke seuerity reiecte them. For
what other thyng saye they, whyche
synge them thys note: *Quod principi plas-
cuit, legis habet vigorem*, that ys to saye:
That lyketh the prynce hath the stren-
gthe of lawe. Whyche saye that the
pryncce is not bounde to lawes, whych

D.i.

grue

gyue hym two manner powers, an ordynary power, and an absolute power, whereof the one can do what the lawes, pactes, and leages demaunde, the other what so euer it lusteth.

¶ When he hearde saye, that certayne kynges conspyred to inwade hym and put hym to death. He aunswered, that he wold dryue them al away, as byrdes that pyck vp seedes in the felde wyth one stooe and one shoute. So lytell the valyaunte prynce esteemed the malice of hys enemies.

¶ Crasylus a philosopher of the secte of Cynikes (whych were not much vnylike to the frvers of our tyme) asked an halfe peny of the kynge. That were no gift for a king (quod Antigonus). The gyue me an hundred pounde (quod the Cynike). Nay (quod the kynge) it is not for a Cynike to take suche a gyfte. Thus bothe wayes he shoke hym of, whome he esteemed worthy of no benefyte.

After

Antigonus.

After he was recouered of a greuous
sycknesse, we are neuer a whyt the worse
(or he) now. For this sicknesse hath me-
nyshed vs that we be mortall. Howe
taught the Banym kyng this Phyloso-
phy worthy for a chrystian herte.

☞ Marlyas the kynges brother had
an action at the lawe. He requyred the
kyng that the matter myght be herde
secretlye at home. To whome Antygo-
nus gaue answere in thys wyse. Yf we
do nothyng besyde the lawe, it shalbe
downe moch better in open courte, and
in the face of al the world, then in hug-
ger mugger. For yf thou knewest thy
matter to be nought, whye suest thou?
yf thou knowest it to be good, why fly-
est thou the hearinge of y people, and
wouldest bryng a matter of open courte
into a secreete chambre.

✠ Antigonus when his frendes aduy-
sed him, that yf it were hys fortune to
wyne Athens, whych he went aboute

he shuld fortifye and strengthen it with
more stronge castels and fortresses, lest
peraduenture the inhabytauntes of the
same myghte worke treason, & so shrinke
from hym, whych shuld be a greate
losse, consydryng & same was the key &
principal cite of al Grece He answered
that he was euer in the opinion, that he
thought, no defence on a Realme to be
more sure then is the beneuolence and
hertes of the commons.

¶ Augustus.

Octavius Cesar Augustus em-
perour of Rome, when he herde
say, & kynge Alexander beyng
of the age of .xxxii. yeres, when he had
conquered the moost parte of the coun-
tries of the worlde, doubted what he
shulde do all the rest of hys lyfe: Won-
dred yf Alexander iudged it not a grea-
ter worke, well to gouerne an empyre,
or lordshyppe that is gotten, then to get
a great lordshyp. He ryghtlye noted the
insatiab

insatiable ambicion of Alexander,
whiche esteemed none other function
worthy for a kynge, then to enlarge the
limittes of his dominion, where as it
is farre bothe better and harder to fur-
nyshe the kyngdome that is fallen to a
man, with ryghte lawes and good ma-
ners, then by force of armes to ioyne
kyngdome vnto kyngdome.

☞ When the rumour of Herodes cru-
elty came to Augustus eare, that he had
commaunded all the chyldren of Jewry
of thage of two yeaeres and vnder, to
be slayne, and amonges them that hys
owne son was slayne. It is better (¶
Augustus to be Herodes swyne then
son: Herode was a Jewe, and Jewes
abstayne from eatyng of swyne fleshe.

☞ When one Pacinnus asked a re-
warde of Augustus, & sayd it was re-
ported of euery man that the emperour
had gyuen hym money. But ¶ (quod ¶
emperoure) beleue it not. Worthy a me-

Augustus.

eye test, signifying that he woulde geue
him nothyng. The other wayted that
the Emperour woulde remembre hys shame
lest it were knowne by the reporte were
but true, he shulde be laughed to scoorne
But Augustus shewed another remedy
Augustus made a lawe for aduou-
ters, how they shulde be iudged. After
warde when a yonge man was accused
and brought before him, that he shuld
haue to do wyth Julia the Emperours
Doughter, he was in suche fume, that
he ranne vpon the yonge man, to haue
beaten hym. But when the yonge man
cryed out. Thou haste made a lawe, O
Cesar: the Emperour was so sorre, for
that he had done, that he wolde eate no
meate that daye. So sorre he was that
he obeyed not in all poyntes the lawe,
which he had made to other.

A certayne Greke was wonte thus
to seke the fauoure of the Emperoure
Augustus, when he came downe of his
palace

palace, he wold present vnto hym some excellent verses. Whych thynge when he had oftentymes done in bayne, and the emperour sawe he woulde not leaue hym, hym selfe wrote wyth hys owne hande, verry meate verses in Greake: and when he espyed the Greke cōmynge agaynste hym, he sente it vnto hym by one of hys seruaūtes. The Greke toke and redde it, and not onely wyth voyce but also wyth countenaunce and gesture of bodye, praysed the verses with great admiracion. And forthwyth appochynge nere vnto the emperour, did put hys hand into hys purse, and plucked out a fewe grotes, and offered them vnto the emperour wyth these wordes: It is no rewarde for your estate, moste noble emperoure, but yf I hadde more more wold I gyue. At whych wordes whē al the emperours cōpany laughed exceadynglye, the emperour called hys pursebearer, & cōmaunded a thousande

markes forth with to be delyuered hym
¶ One whych was master of the horse
 whom thempere had put out of of-
 fyce, begged a greate fee of hym vnder
 this colour: not for the lucre of the mo-
 ney (quod he) I desyre this, but þ it may
 be thoughte I gaue ouer the offyce of
 myne owne mynde, you beyng other-
 wayes my good and gracys lord.
Tel euery mā (quod Augustus) þ thou
 hast receiued this fee of me, and I wyll
 not denye it. Thus pretilye he coulde
 shake of, such worldly shames children
¶ Herennius a ryatouse younge man,
 souldiour in his warres, he cōmaūded
 to departe out of the campe. The yonge
 man besought him with muche lamen-
 tacion & wepyng, saying: Howe shal I
 dare goo home agayne, what shal I
 say to my father? Shewe thy father (of
 thempere) that I haue displeased the.
 Bycause the yonge man was ashamed
 to confesse, that thempere was dys-
 please

pleased with him, he gaue hym leaue to
 turne the tale & lay al þe blame on hym.
¶ When Augustus was now .xl. and
 aboue, Cinna a younge man of noble
 byrth, and nephue to Pompey, was ap=
 peached of high treason, that he lay in a
 wayte wyth hys complices to kyll the
 emperoure. It was tolde where, when,
 and howe they woulde haue executed
 theyr felony. For they purposed to haue
 murthered hym, as he shoulde haue sa=
 crifyed. The sentence of condemnation
 was made ready: but in þe meane season
 while Augustus the emperour perplexly
 speake nowe thys nowe that, hys wyfe
 Liua. cōming in, & seynge the case. Do
 (quod she) þe phisicyōs be wōt to do
 whiche when the accustomed remedies
 wyll not helpe, do assaye the contraries
 Wyth sharpe execution thou haste hy=
 therunto done no good, forgyue: Cin=
 na now beinge detected and beweyed,
 can not hurte thy lyfe, thy fame he maye
 D. b. helpe

helpe. Forthwyth he sent for Cinna alone to come speake wyth hym, & when he was come, he commaunded an other chaire to be set for hym. Cinna (sayd þe emperoure) this fyrst I requyre of the, that thou interruptest me not in my tale a tyme shalbe gyuen the to speake. Here when Augustus the emperoure, had reherced his manifolde benefytes & kyndnesse on hys behalfe shewed towarde Cinna, how he had saued hys lyfe, whē at hys cōquest he was founde amonges hys enemies, how he had geuen hym agayne al hys enheritaunce & patrimoni howe more ouer he had promoted hym to an hyghe rowme, he demaunded of hym, wher he purposed to haue slayne him. Cinna beyng therwō sore troubled the emperour thus ended his cōmunicatiō. I gyue the thy lyfe, Cinna agayne afore myne enemy, now a cōspiroure of my death & a traitour. Fro this day let amitie begyn betwene vs, let vs contende

Phocion.

tende whether I more faythfully haue
gyuen the thy lyte, or thou doest owe it
me. And he offred him y^e consulshyp of
Rome. Wyl ye know y^e successe & ende
of this matier? Cinna euer after loued
Augustus best of al mē: he made hi sole
hyr and executour. Neuer after that
tyme any man conspyre his death.

Phocion.

Phocio a noble citizin of Athēs
was of suche cōstancie and per
fection, y^e he neuer was sene of
anye man, eyther to laugh or wepe.
Whē Demosthenes on a time sayd vn
to him. The men of Athens. o Phocion
wyl surely kyll the, yf they begyn ones
to rage. He answered in thys wyse. In
dede, they wyl kyl me, yf the begin to ra
ge but the they wyl kyl, yf they ones be
come sage, and in theyr ryght wyttes.
For Demosthenes spake for the mooste
parte to curry fauour of y^e people, and
his wordes were more sugred than sal
ted, more delectable then profytable.

Alexander the worthye conquerour de-
maunded of the Athens men, certayne
shyppes to be gyuen hym. Forthwyth
they asked Phocio his aduyse and cou-
sell in this behalfe. Surely (q̃ Phocio)
my counsell is, that eyther by force of
armes ye vanquish hym, or be the fren-
de of the vanquyssher. Brefelye he ad-
uysed them to denye nothyng vnto A-
lexander, vnlesse they trusted to wyth-
staude hys malyce wyth force of armes.

Demosthenes.

Demosthenes the renoumed ora-
tour of Athēs, when he was spi-
tefullve rayled bpō of a certain
felowe: Lo (q̃ he) I am put into a cōten-
tion and stryfe, in whych he that is su-
periour is inferiour, and he that ouer-
cōnieth is ouercommen. Undoubtedlye
in knauerye he that hathe the vpper-
hande declareth him selfe ỹ worst man.
✠ A pooze woman had receyued of two
straungers moneye to kepe wyth thys
condicio

Demosthenes

condicio, that she shoulde not Delyuer it
agayne to the one wythout the other.

One of them within a whyle after fay-
nyng his felowe to be deed, came in
mournynge clothes to the womā, and
reqyred the money. She thynkynge
hys felowe to haue bene deed in dede,
Delyuered it. Forthwith commethe the
other felowe and begynneth to sue the
woman at the lawe. She beyng now
put in vtter despayre, Demoustenes
commeth to the barre, and thus defen-
deth the womans cause againste the de-
niaundant. This woman, good felowe
is redy to deliuer the money that ye de-
lyuered her to kepe, but vlesse thou
bryng thy felowe, she can not do it, for
as thou alledgest thy selfe, this cōdicio
was agreed vpon betwene you, that y
money shulde not be redelyuered to y
one wout y other. By this witty āswere
he saued y selfe woman, & eluded the con-
spiracte of y false harlotes, whose put-
pose

Demosthenes

pose was to receue þ same monye twyse
Demosthenes on a tyme sayled to
Corinth, where was Lais the fayreste
harlot then couëted of all women in the
world. He desyred to lye w her a nyght
But when she demaüded and exceeding
greate sūme of money for one nyghtes
lodgyng, he beinge there at astonyed,
chaūged his mynde, sayinge. I bye not
repentaunce so dere. Signyfyinge that
after dyshonest pleasures, repentaunce
foloweth at hande.

Dionisius.

Dionisius kinge of the Syracu
sans, whē he perceiued that hys
son, whom he intended to leaue
kyng after him, had despyled a citizing
wyfe. Being therewith soze angry, asked
hys sonne, whether euer he feunde any
suche thynge in his father.

Trouthe (¶ the yonge man) for thou
haddest not a kyng to thy father. Ney
ther thou (¶ Dionisius) shalte haue a
king

kyng to thy sonne, vnlesse thou leaue these paygantis.

¶ When he perceyued that hys mother well stricked in age, coueted to marrye agayne. He sayde. The lawes of a realme, o mother may be broken, but þe lawes of nature can not. Signifying it is agaynst nature an olde woman past chyldbearynge to marrye agayne.

¶ A certayne straunger came to hys courte, and sayd, he wolde secretly common wyth Dionisius, for he coulde shewe hym, howe he myght knowe afore, when any went about to conspyre treason agaynst hym. The kyng toke the man vnto hym, and (all the company boyled) bad him say on. Now (q the felowe) gyue me sye kyng an hundred pounce, that thou mayeste be thought to haue lerned the feare of me.

He gaue the money & made as thoughe he had lerned it, maruelyng at the mannes subtile deuyse. For thys faynyng was
was

was not a lytle pꝛofytable to feare hys
subiectes .com conspyryng his death.

CDemanded of a certayne persone
whether he were ydle. God forbid (quod
he) that this thinge shulde euer chaunce
vnto me: Mervayling that it was a right
fowle thinge for heades and ministers
of cōmō weales. not to execute dyligent
ly theyꝝ offyce. But assuredly herin our
moost dꝛad soueraygne lord king Hen-
ry the eyght. may be a mitroun and spe-
ctacle to all pꝛynces and other intery-
our offycers. For who euer either more
prudently , or more bygilauntly hath
gouerned a common weale.

CWhen he herde that one of hys sub-
gettes had hyd hys gold in the ground,
he commaunded it shoulde be brought
vnto him. But after that the man imbe-
selynge a lytle porcyon of the gold, wēt
and dwelt in an other cytie , and there
had bought a pece of grounde, the king
called hym home agayne , and restored
vnto

unto him all hys golde bycause now he began to vie his riches and left to make a thyng profitable vnpromysable.

An excellent prayer vpon instrumentes he allured wth great promyscs vnto him & bad him synge & play in the best wyse he could. For the more conigly he played & sang the greater rewarde he shuld haue. When he had played before the king a good sort of daies very curiously, and the kyng gaue hym nothing, he began to aske his rewarde. (Why quod Dionysius) the rewarde that I promysed the, I haue faythfully payde. Howe so quod the felow: ther was not one peny giue me. (Yes I haue giuen y^e quod the kyng) pleasure for pleasure. For I haue no les delited the wyth hope, then thou me wyth synngynge.

¶ The same Dionysius wonderinge at the exceedynge faythfulnes of Demio & Bithias: I pray you (quod he) receiue me also into your frendshyp. For Dio-

Dionysius.

nisius had sette vnto the one a daye of death, & when he despyred leaue for a few dayes to go home to hys house to set all thynges in ordre, the other became hys pledge vpon this condiciō, yf he retourned not at the day set, his felow shoulde dye for hym. He came agayne despyryng rather to dye, than to deceyue hys cred. The kynge not only pardoned the man whom befoze he had condemned, but also w greate wonder despyred to be the thyrd frend amonges them. Dionysius this mans son was expelled his realme. So when one sayde vnto hym, What doth thy lerning now helpe the. Truly (q he) thus moche it helpeth me, that I can easelye beate so greate a chaunge of fortune, He dyed not for thoughte, he kylled not hym selfe, as other men be wont in thys case but went to Corinth and there taught a gramer schole.

Agathocles.

Agatho-

Agathocles.

Agathocles had a potter to hys father. Now whē he had cōquered Sicile, and was proclaymed kyng: he was wonne vpon hys table by hys golden pottes to set erthen pottes, and shewynge them vnto the yonge men, to saye: Where before I made such pottes (shewyng the erthen) (nowe by my vigilaunce & prowesse, I make such pottes, poynting to the golden. He was not ashamed of hys former state, but thought it more gloryouse, by vertue to wyne a kyngdome, then by inheritaunce to receyue that is left.

Archelaus.

Kyng Archelaus, when at a feast one of his familiars, but some what vnshametafte, begged a certayne cuppe of hym, commaunded hys seruaunt forthwith, to gyue it to Eutripides, whiche also was there presente, When the other wōdered at thys dede Thou (o the kyng) arte worthye to

Themistocles.

aske, and not to receyue: but thys man
is worthy to receyue wyth askynge.

Themistocles.

Themistocles y noble capitayne
of y Athenienles, beyng requi-
red of Simonides y poete, that in a cer-
tayne mater he wold gyue for hys sake
a false iudgement, answered. Neyther y
shal be a good poete, yf besyde the mea-
sures of musyke thou makest thy ver-
ses: neyther y a good ruler, if y pro-
nounce any thyng agaynst the lawes.

His doughter had sundry woers, but
he preferred an honest mā of small sub-
staunce before a great ryche yong man.
Hys frēdes meruelynge why he drd so:
y had rather haue (w he) a man wout
money, then money wythout a man.

Aristides.

Aristides for his iust & true deling
surnamed the righteouse, admy-
nistred to the common wele, alwayes
trustyng to hym self onely, nat sekynge
ey-

eyther counsaile or ayde of any other.
 He much abhorred felowshyps, lest he
 myght be at any tyme inuegled by the
 force & power of frēdes to do anythyng
 otherwyse, thē the tenour of iustyce & ho-
 nesty requyred. Lorde god howe greate-
 ly dyd this mā ste al parciality and fa-
 ctions, whych for none other thynge es-
 chued friendships, but bycause he wolde
 not by them be enforced to do any thig
 that were not ryght, or be constreyned
 to abstayne from that whych he iudged
 auaylable to the common wealth.

He was at variaunce wth Themistocles
 wyth whome on a tyme when he was
 coupled to go i embassage into a strāge
 cōūtrye, as they were goyng, wylt thou
 o Themistocles (qr he) in these moun-
 tayne we lay downe our malyce & dys-
 pleasure. For if thou wylt, at oure re-
 tourne we shal take it agayne. He pre-
 ferred the cōmon vtilitie afore hys pry-
 uate affections. For of these cōmonlye

springeth al þ destruction of mans lyfe
When the men of Athens, where so
 fore styred agaynst him, that they went
 aboute to banyshe hym, by a certayne
 kynde of cōdemnation, whych they cal-
 led Ostracismus, bycause euerye man
 shulde wyte in a shelle, the name of
 hym, whome they woulde haue exiled,
 (for so cōmonly were men of great au-
 thority amonge them banysched) a cer-
 tayne man of the countrye bulettered
 brought him his shell, & desyred him to
 write Aristides name in it: To whome
 Aristides sayd: Why good felowe kno-
 west thou Aristides: when he answered
 no, but that it greued him, þ he shuld be
 called rightuous. Aristides helde hys
 peace, & wrote his name in the shell, &
 so deliuered it to the felow agayne. So
 myldly he bare his vniust cōdenatyon
 Certes it was a ryght graue testymo-
 nie of an innocente lyfe, þ of so great a
 multitude, thet was none whych colde
 lay

laye to his charge, any other thyng then
the surname of a righteous man, which
name yet he gaue not him selfe, but hys
frendes yea the people them selfe gaue
hym it.

When he should go into exile, he helde
vp his hādes, to the goddes, & besought
them that they wold so prosper the mat-
ters of the mē of Athens that Aristides
shoulde neuer come in theyr mynides.
For in things afflicte and trouble some
the people be wont to fle vnto excellent,
wyse, and renowned men: which thyng
came to passe. For the thyrde ycare after
hys outlawry, when Xerxes wente a-
bout to inuade Athens, Aristides was
called home agayne from his exile.

At a certayne assemble, wherein Ari-
stides w^{as} stode, but in vayne, the reasōs
of Themistocles, departynge away w^{as}
an open & cleare voyce he testifyed, that
the matters and affayres of the Athe-
nienses shoulde neuer well prospere,

E.iii.

ne go

He go forward: oules both he and Themistocles were cast into pryson. He desired rather to go to pryson, then that for the debate and stryfe of two, the common weale shuld be hyndered.

¶ What tyme he sat as iudge to determine a certayn mater, betwene partye & partye, & the one party to thintent he wold kyndle Aristides agaynst hys aduersarye made thersall besyde hys mater of many thynges, whych he thot he had spoken agaynst Aristides, Aristides interruptyng hym sayd, Good felowe, let those maters alone now, and yf he haue any thyng hurted the speke for at this present tyme I syt as iudge to the and not to my selke.

¶ Themistocles sayd in a certayne assemble where the citizens were gathered togyder, þ he had founde out a counsel, whych hyghly pertayned to the honour & dignity of the city. but the thing was of such sort þ it myght not be published

lyshed & declared before them all. Here
 the people agreed, & he shulde disclose it
 to Aristides, and if he allowed it, they all
 would allowe it. Nowe then Themis-
 tocles had declared vnto Aristides that
 he thought of burninge the place where
 the Grekes Chyppes stode (for so shulde
 it come to passe & the Atheniēses should
 be rulers & lordes ouer al Grece) Aristi-
 des conuynng forth to the people, sayd.
 Undoubtedly nothyng is more profita-
 ble then the counsell of Themistocles,
 but agayne, nothyng is more vn honest
 then the same. Whych voyce when the
 people hearde, they forbad Themisto-
 cles to make any mo wordes herof. As-
 suredly here the citizens of Athens (for
 in them then was the gouernaunce of
 the same, shewed them selues to be of a
 wonderfull noble courage, in & they a-
 bandoned, & vtterly refused profyte ioy-
 ned wth disworshyp, and therewithall de-
 clared also, how great the auctorytpe of
 renowned

renowned vertue is in the they doubted
not to comyt the fortune of the hole co-
myn weale, to the iudgement of one mā.

✠ Aristides was chosen on a tyme, to
be treasurour of the cytye, whych office
when he had executed very purelye and
vncorruptelye, yet he was accused of
Themistocles, and condēued of extorti-
on. But through fauour of þ most wor-
thyful and honest citizens, he was not
only relefed of the amerciamento, whych
was assayed vpon hym, but was apoynt-
ed also agayne to þ same offyce, whych
by simulation euen for the noues, he so
administred the omittynge his former se-
uerity & roughnes, he shewed hym selfe
getle & facile, to suche as loued to waxe
ryche to the detrimente of cōmon welth
By whose laboure it came to passe that
the people the thyrde tyme with byghe
fauoures assigned eftsones the same of-
fyce to Aristides.

Then spake he & sayd: For the well exe-
cutynge

cutynge of myne offyce ye condemned
me, & now by cause contraty to equyte
I haue graunted manye thynges to y
spoylers of the cite, ye haue iudged me
worthye of honour. Certes, thys man
knew, by what meues he might growe
in fauore wth the people, saue y he had
rather be tyghtuouse, then gloriouse.

¶ When Aristides beyng wrongfu-
lly condemned to dye, was led to execu-
tio, one of his ennies spat on his face
He dyd nothyng elles but wypped hys
face, & smiling sayde to y officer y went
wth him. Admonyſhe thys person, that
hercafter he gape not so vnnianerly.

Pericles.

Pericles the Atheniense, to hys
frende requyrige him to beare
falle wytnesse for him, wher vⁿ
to was knypt an othe, y is to saye a per-
iure: answered, he wolde hys frende
but vnto y aultre. Signifiēge y so far-
for: h a manne may do pleasure to hys
frend

frende, as he go not beyond the boundes of religion and honestye.

When the eclyps of the sone soudenly chaüced. Pericles seing other very many, but in especiall the gouernour of the nauy dismayde & sore astonied ther at, wth his cloke couered y^e gouernours face & asked him, whyther he thought thys to be a straunge token: when he answered no, what differēce then is there (for he) saue that the thyng & now we causeth this darkenesse is greter then my cloke. Meanyng full prudently, y^e by the comynge betwene of the moone, the sunne is hyd from vs, euen as the cloke being cast betwene, letted y^e other mens sighte and that the thyng which naturallye is done, is no stronge token, or such monstrous thyng, as men shuld fere.

20 Diogenes

Diogenes a philosopher of y^e secte of Cynickes, vnto one which counsayled hym, that nowe in hys age, he

he shulde repose hym selfe, & cease from labour, answered: If I can in a runnyng place for the mastre, shulde I when I were nowe nere the golc, slake my runnyng, or rather increase it, ryghtly he iudged þ the study of vertue þ nearer one draweth to his ende, is so muche þ more to be inforced & hastened, bycause it is a great shame then to waxe faynte & colde from an honest purpose.

2 He disallowed þ madnes of mē, that wolde bye & sell thynges precyous for least, & agayn þ vilest thynges for most. For an ymage or picture, he sayde why che was a very vyle thyng, whas solde for much money, where as a bushell of meale, whiche was a ryght precyouse thyng, was bought for verye lytle money. The ymage is nothyng necessary to mannes lyfe, but withoute meale we cannot lyue. Wherefore (q he) it were more conuenient þ meale were muche better thē ymages or pycturs. The philosopher

Diogenes.

losopher esteemed þ prizes of thinges by
theyr naturall vse, where as the people
esteemed them by foolishly persuatyon.

20 Alexander the great on a tyme came
to Diogenes to se hym, and thus he
spake vnto hym: I am come, O Dioge-
nes, to helpe the, bycause I se thou lac-
kest many thynges. To whom Dioge-
nes made answer: Whether of vs two
is more needy, I whych besyde my scryp
and cloke desyre nothynge, or thou why-
che not contented wyth thyne owne real-
me, that thy father lefte the, casteste thy
selfe into so many hasardes to get the a
large dominion, in somuch that þ whole
world semeth scarce ynough for thy insa-
ciable couetyse.

21 The supersticion of men that were
feared wyth dreames, he thus mocked
The thinges (q he) that ye do wakynge
ye nothynge regarde, but the thynges
that slepyng ye dreame, ye caref ullye
and busyly searche out.

Diogenes.

A certayne ryche man vnlearned, but
royallye cladde, he called a shepe with a
golden fleese.

When Diogenes sawe the offycers
ledde one, taken for stealyng a cuppe,
out of the treasure. (No q he) the great
theues leade the lytle thefe, woulde god
thys coulde not be trulye spoken vpon
some chrysten offycers, by whom other
whyles he is broughte to the galowes
whych he haue stolen the value of twen-
tye pence, where they waxe ryche with
great theftes or pyllages rather and ex-
torcions, without punysshment.

What tyme Phylippe kynge of the
Macedonians hadde an armye lyinge
at Cheronia. Diogenes came thither
anone he was taken of the souldyours,
& brought to the kynge, which as some
as he sawe Diogenes (who was vn-
knowne vnto hym) cryed out augethye
a spy, a spy. To whome Diogenes
forthwyth answered. In dede Phyl-
ipp.

wp. I am a spyre, for I am come hyther
to espyre thy madnes, whyche not being
contented w the realme of Macedonie,
by thy introchyring of other mennes real
mes, puttest thy selfe in daunger to lose
both thyne own kyngdom and also thy
lyfe. The kyng wondering at the mans
franke speche and bould langage: com-
maunded he shoulde escape wythout a-
ny hurte to be done vnto hym.

The sayde, loue is the busines of ydel
persones, forasmuche as thys affection
commonly assayleth those that be giuen
to ydelnes & ease. So it cometh to passe
that whyles they loyter in ydelnesse,
they fall into a thyng most full of bu-
sines, and yet in the meane season they do
no good thyng at all.

The saide, good men be the ymages of
god: for as ged is best, so it is hys pro-
pertye to do wel to all men, & to hurt no
man. Thys ymage shyneth & is espyed
much better in wise and good men the
in

in carued oz grauen stockes & stores.

For asinuche as god is without body.

The ladye couetysle is the mother cy-
tie and heed of all euylles. Not muche
swarupnge frō Salomon whyche cal-
leth it the rote of al euylles.

Demaunded, what beast hath the
most venenous byttinge. Yf of wy lde
beastes (q he) thy question be, a back-
bytter, yf of tanie beastes, a flatterer.

For a backbyter outwardly pretēdeth
hatted, but the flatterer inwardlye vn-
der the personage of a frende, hurteth
much more greuoufly.

Demaunded what coutryman he was
he answered a worldly man. Syng-
fynge y a wylde man, where soeuer in the
world he belyueth in his owne countrie

Diogenes was asked howe he wold
be buryed. Caste my deed bodye (q he)
in the felde withoute pompe of bury-
alles. What (q his frendes) to y fou-
les of the ayre and to wylde beastes.

Aristotle.

No not so (¶ Diogenes) but laye my
staffe by me, wher wth I may driue them
awaye. Howe can that be? ¶ they thou
shalt haue no felig. And how (quod he)
then shall they? pyckynge and tearynge
hurte me, yf I fele them not?

¶ To the redresse of mannes lyfe, he
sayde be requysite eyther faythful fren-
des or sharpe enemyes, bycause the one
do aduersyte and the other reprove vs:
So eyther of them thoughe by dyuers
wayes yet they be a like profytable, why
le we lerne by them oure defaultes and
byces.

2 Aristotle.

Aristotle the phylosopher maister
to Alexāder the great, was wont
to saye. that the totes of lerninge
were bytter, but the fruytes swete and
very pleasaunt

Demaunded, what thyng waxethe
sone olde, he answered, thanke. ¶ Sea-
nyng that the remembraunce of iniu-
rye

Aristotle.

eye stycketh very faste, but the memory
of a good turne is gone anone.

¶ He was accustomed to saye, that
thre thynges be mooste necessarye for
the obteynynge of wysedome, nature,
doctrine, and exercyse.

¶ When Aristotle was enformed that
certayne lewde felowes hadde rayled
vpon him. As longe (quod he) as I am
not wyth them, let them bete me wyth
whyppes, if that can do them good.

Signifyeng that those thynges ought
utterlye to be despyed of a wyse man,
whych do nothyng hurt hym at all: on-
les he thynketh hym selfe hurted.

¶ Demanded what a frende is, One
soule (quod he) in two bodies.

¶ He sayde that some men so spare, as
though they shuld lyue euer, agayne o-
thersoe so spend & lashe out, as though
they shuld dye wythin an houre after.

¶ When Aristotle was axed howe
moche the wyse and learned do dyffere

J. ii.

from

Aristotle.

from the bulearned & ydiotes, he answered, so moche as the quykke dysfre from the ded. Meanige þ a mā without knowlege is a block rather then a mā.

¶ He sayd, beautie is of moze strength and efficacie thē any Epystle or letters, to set forth or commende a person.

¶ He had this often in his mouthe. O frendes, there is no frende. Meanyng that there be manye frendes in name, but few or none in dede.

¶ He sayd, noman shuld eyther prayse hym selfe or dysprayse hym selfe, because the one vttereth a mannes bayne glory, & the other bewreyeth his felow.

The same Aristotle aduertysed men to consydre and marke pleasures, not commynge but departynge, that is to saye, not before but behynde. For when pleasures be cōmyng wyth theyr peynted faces they flatter vs, but when they departe, they leue behynde them repentaunce and sorowe.

Chales.

✠ When one blamed hym bycaused he gaue his almousse to an euill man. I pytied (quod he) not the maners, but the man. Assuredly a good man succoureth also the wycked in necessitie. For thys dutie we owe, though not to the merites of him that is holpen, yet to nature. Also it is possible he may be good, whyche nowe is euill.

Chales.

Chales beyng demaunded what is oldest of al, aunswered, God: why so: bycause he was without begynnynge. Demaunded what is fayrest of all, he answered, the worlde, for it is the worke of god, and nothynge can be fayrer then it. What greatest place, for it receiuethe al: what swyftest: the mynde, for it runneth throughe all the thoughtes of man: what strongest: necessitie or destynye, for it passeth all: what wysest: time, for it fyndeth out al.

He sayde there is no dyfferende be-

twene lyfe and deathe, bycause they be bothe naturall a lyke, and death is no more euyl then is the byrth of man.

And when one asked hym why he then dyed not, he aunswered agayne, euen bycause there is no difference. For if I should rather desyre the one then the other, so should I make a difference.

C Demanded what thyng were harde. He aunswered, a man to knowe hym selfe. Undoubtedly the people iudgeth nothyng eaiser then thys. For we see other mennes thynges better then our owne, and euery man is a flatter of hym selfe. Agayne when Chales was demanded what thyng is easye, he answered, to gyue good counsell to an other man.

¶ When he was asked howe a man myght moost easly beare hys myffortune. Yf (or he) he wold beholde his enemyes pressed w greater myffortunes. For many men by the contemplacyon
of

of other mennes felicitie & wealth make
their calamitie moze greuous vnto the.

¶ When Chales was demaunded how
a man myght best and most iustly lyue
If (quod he) the thynges whyche he re=
bukethe in others, he cōmytteth not the
same hini selfe.

¶ Solon.

Solō the sage was wōt to sai
that tyrauntes frendes be ve=
ry lyke vnto castyng cōiters
whiche be set at the pleasure
of the caster of accomptes, otherwhiles
worth many thousādes, otherwiles be=
ry lytle, otherwyles nothyng.

¶ Demaunded howe it myght be that
leeste wronge myght be done amon=
ges men. Yf (q he) they that suffre not
the wronge wyl be so sore greued ther=
wyth, as they that suffred it in dede.

For vndoubtedlye who so euer trans=
gresseth the lawes, hurtethe not one cō=
moner nor subiecte, but the commune

weale, as much as in him is. But now while whē other be hurtēd, we (thoughe we be common officers appoynted to se due correctiō for byces) cyther spt still or reioyse also therat, without doubt we gyue audacitpe and boldnesse to verpe many to commyt al kynde of mischefe, bycause cyther for foolyshe pytie, or for lacke of chrystyan charitie, thynkyng y mater apperteyneth nothyng to vs we wyl not se the good lawes of good princes executed vpon offenders.

¶ Pittacus.

Pittacus made a law, y they which commytted any crime in theyr drōkenesse shuld haue double punishment.

¶ He allowed victorpes gotten wythout sheddyng of bloude. For suche as were gotten wyth moche bloude of the citizens he iudged no victories.

¶ He was wonte to saye to suche as wente

wēt about to be married. *Equalē tibi ducito.*
 Mary thy mache or felowe. For he had
 lerned by experyēce what incōmodities,
 commonlye chaunce by ouer hygh ma-
 ryages.

Antisthenes.

Antisthenes the Atheniēse beīge
 demaunded what maner lernīg
 is moost necessarpe, answered,
 to vnlerne euylles. For that thyng is
 not only fyrst, but also moost harde.

He sayde that vertue is a thyng of
 workes, and that it nedeth 'not manye
 wordes nor much learnynge.

He sayd a wyse man lyued not after
 the lawes ordeyned of menne, but after
 the rule of vertue. Meanyng that
 thynges be not therfore to be done or
 escheued, bycause the lawes bydde or
 forbydde the same, but bycause the
 selfe raysonne telleth, that thys is honest,
 this dishoned. Agayne the lawes pre-
 scripbe not all, thynges, but the rule of
 f. b. vertue

Anacharses.

vertue teacheth euery where that is honest, and what otherwyle. Certes, a constrained vertue is no vertue.

Anacharsis.

Anacharsis the Scythion sayd, that a vyne beare thre closters one of pleasure, an other of drunkenesse, the thyrde of displeasure. Signifyenge þ a moderate vsynge of wine is pleasaunte, bicause it slaketh the thyrst a larger vsynge gendreth drunkennes, & most large vse of wyne causeth stryfe murther and diseases. A certayne man of Athens vpbayded hym bycause he was a Scythia borne. My country (qu he) is to me a reproche but thou arte a reproche to thy countrey

Demaunded what in a man is the worst thyng, and what the best, he answered, the tonge. Meanyng that the selfe same parte of a manne byngethe most vtilitie, yf it be wyth ryghte reaso gouerned, and agayne is mooste perillouse

Anacharles.

louse and hurtful, yf otherwyse.

☞ This Anacharlis was accustomed to saye, that it were better for a man to haue one frēde nioche worth, then many frendes nothyng worth.

☞ He was also wante to saye ȳ lawes be lyke spyders weddes, wherein the weakeſt and moſte feble beaſtes be caught and ſtycke faſte, but the ſtrongeſt breake out. So lawes do bynde the poore and meane perſons, but the riche coppes eſcape vnpunyſhed.

✠ Zeno.

Zeno Citticus to a certayn yonge mā which was alwayes prating, ſaid I trowe (good felow) ȳ eares be fallen into thy tong. Declaryng hereby, that it ſhulde be a yonge mans proprietye to hete moche & ſpeake lytle.

Demaūded what is a frende, he answered another I. Syngnifyeng that an entyer and hartye frende no leſſe loveth his frende then him ſelfe.

Bynge

zeno .

Kynge Antigonus to suche as wondered whyche made so muche of zeno. answered, bycause where as he hath receyued muche of me yet he lyueth neuer the softer a lyfe, when he heard that he was dead, he syghed, sayinge . what a loker and examynar of my lyfe haue I nowe loste : for zeno was a man of moost sharpe iudgement , and mooste farre from all flatterye.


20 zeno had a bounde man which conueyed and imbeveled awaye certayne thynges from hym, he commaunded he shulde be whipped, when the boundmaⁿ excused hym selfe vnder thys coloure, sayng: It was his destiny that he shuld steale. whych destinye it lay not in him to wythstand. It is also (quod zeno) thy destinye to be whipped. The seruant alledged the necessitie of destinye to the excuse of hys faulte, zeno returned that necessitie also to hys punishment, that that was also his destiny.

Myong

Cleanthes.

☞ A yonge man whose tongue neuer stinted bablynge, he toke vp wyth thys propre sayenge: For thys purpose we haue two eares & but one tounge, that we shulde heare very much, and speake very lytle.

☞ Cleanthes.

 Cleanthes was so desirous of learning, being a very pore mā that he was glad to draw water & cary tankerdies at nightes & mornynge, to thintent he myght get wherw to fynde hym selfe to schole in the dayes In so much that on a time he sayd to his familiars, whē he had gotten a lytles money by such occupaciōs, and throwinge it down. Lo Cleanthes is hable to finde at schole an other Cleanthes, yf hym lusteth.


☞ When one dyd hytte in hys teathe, that he was verye fearfull. Therfore (quod he) I syn very lytle. Undoubted lye suche fearfulnesse is good, whyche frayeth

Socrates.

frayeth men from foule thynges, and maketh them ware and cyrcumspecte.

¶ When he reasoned wth a certayn younge man, whome he sawe, was not very attent, ne ready to heare hym: He asked, whether he perceyued what he sayd, when the yonge man sayd, yea: Why the (quod he) perceyue not I howe thou dost perceiue.

Socrates.

 Socrates the Rhetoricie, who was so feareful and timorouse of nature, that he durst neuer make oration opely i presence of the people, being demaunded why, sith he him selfe was not able to make an oration in an assemble of people, he yet taught other: Bicause whetstons (quod he) them selues can not cutte, yet they make knives and weapons sharpe, and able to cut other thynges.

¶ Demaunded, what maner thyng is Rhetoryke, he answered, To make of lytle

Philoxenus.

of lytell thynges great : and of greate
thynges lytle.

A Whē Asocrates saue one Sopho-
cles the wyter of Tragedies folowynge
after a very fayre personne, wyth whose
beutye he was taken in loue, he sayd. **O**
Sophocles, a man ought not onelye to
kepe his hādes contynence but also his
eyes. A sayenge trulye, not vnworthye
for a chrysten man.

Philoxenus.

D Philoxenus on a tyme beyng
at supper with kyng Diony-
sius whē he espyed y^e a Bul-
let fysh of an exceedyng big-
gnes was set at kinges mease, wher as
a very lytle Bullet was set before him
he toke the litle Bullet & layde it to his
eares. At whych dede when Dionisius
the kyng had great meruayle, and de-
maunded the cause, why he so dyd, In
my handes (quē he) is Galatea, concer-
nyng whome, I fayne woulde haue
asked

Philoxenus.

asked certayne questions of thys fysh
And he sayeth, he knoweth as yet lytle
or nothyng, by reason of hys tender
age, but he hath a greate graunde father
he sayth. whiche lyeth now in your
dyshe, who can tell very much
of þe mater. if I might talke
wyth hym. The kyng be
ing herwith delyted,
and made mery
sente hym hys
Gullet. .

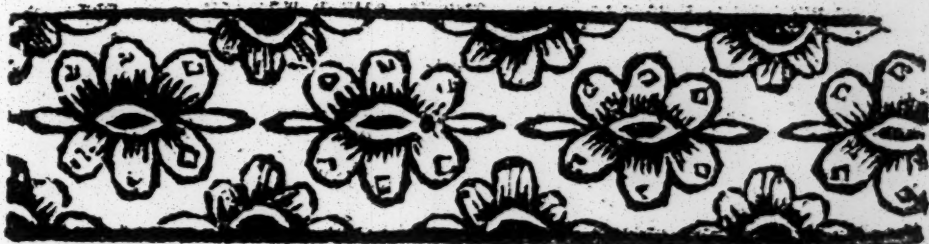
Here endeth the fyrste booke.

The Second

booke of the Garden of wyse=
dome, wherein are conteyned
wyttve. pleasaunte, and
nette sayenges of re=
nowned persona=
ges collected by
Rcharde
Cauer=
ner.



Anno 1550.



Richardus Tauerne to the
gentle readers.

I Confesse my selfe a dettor vn-
to you, gentle readers, in that
I promysed in my former bo-
ke to adde the second Assured-
ly, althoughe I haue marked that thys
argument or wytyng is not ingrate
vnto you, as well for the veritie of the
matter, as for the sharpenes of the sen-
cencis (for whyrche consyderacion they
were called of the Grekes Apophtheg-
mata, that is to saye. Shorte and quicke
speakinges) yet for my sondry occupa-
cions wherewith I am diuersly interrup-
ted, I shall not be able to make me pro-
myse good, namely, in suche sorte as I
may satisfie, eyther your expectacion, or
myne owne. Wherfore I muste de-
syre you, not onely to pardon myne in-
condite and grosse phrase, on whyche

Achilles.

ye shall happen to stonible, but also to
wynke at the confuse oꝛner herin. For
order in thys booke, I protest, I kepe
none, but accordynge to the prouerbe
that fyrste commeth of the hande that
I wyte. And thus fare you well, and
se ye fauour myne honest endeuous.

¶ Here foloweth the seconde booke
of the garden of wysdome con-
teynynge wytty & pleasaunt
sayeng of renowned per-
sōs, selecte by Rycharde
Cauernier .*

¶ Of Achilles.



Achilles was asked of A-
tix which were the gretest
and hardest labours that
euer he toke vppon hym.
He answered, those that
he susteyned for hys frendes. Agayne
Atix

Ajax asked hym, whyche were the most
pleasaunt laboures, & euer he suffered,
He answered euen those same, Mea-
nyng he by, that a noble and worthy
personage adourned in dede wyth he-
roicall vertues, byenneth wyth a cer-
tayne wonderfull desyre and luste, to
further the common weale, wyth which
desyre beyng pricked and inwardlye
tickeled he valiauntly ventureth vpon
most hygh and ieoperdidous matters,
nought regardyng hys owne priuate
weale, but hys countreys vtilitie and
benefite. When with this noble corage
wyth thys ardent zeale and stomake he
is thus rapte, doubtles nothyng is
sweater, then vpon thynges moost
diffycile and weyghtye to enterpryse
and to go throughe in, euen as vnto
a musicien nothyng can be more plea-
saunte, then the moost connyng exer-
cises of hys arte.

Alfonfus.

Alfonfus kynge of
Aragon.

A Certayne knyghte hadde ryot-
tously and prodigally wasted all
hys patrimony and landes whiche
were very greate, and moreouer had
indetted hym selfe exceedingly moche.
Hys frendes in the courte were suters
to the kyng for him, that at least hys bo-
dye myght not be imprisoned for hys
dettes. Alfonso maketh them this
aunswere. If he had bestowed this so
great ryches eyther in the seruyce of me
his prynce or vpon the commune weale
of hys countrey, or in releuyng of hys
kynnsfolkes, I coulde heare your sute.
Nowe syth he hath spent so greate sub-
staunce vpon hys body, it is mete, that
hys bodye suffre for it. Let thys be a
lesson to all prodigalities chyl dren to
plucke backe theyr fete betyme. If
all be wasted, leaste yf they do not,
they

they happen to be serued as thys wyse gentylman was.

When he herde saye, that acertayne kinge in Spayne shulde saye, that leaueynge was not comlye for prynces and noble men, he made an exclamatiō and sayd, thys was neuer no manes voyce but an oxes. Assuredlye althoughe perchaunce all kynde of letters be not mete for prynces : yet the studye of Gods lawes, the political sciences, moral letters, and the readyng of Cronicles be so necessarye vnto them, that w^out these, it shalbe very harde for them to furnishe and dyscharge the offyces wher vnto they be appoynted.

He was accustomed to say, that wedded persons maye thus passe ouer theyr lyues quietlye and wythout complaynynges, yf the husbande becomie deafe and the wyfe blynde.

Signifyenge

Signifyeng, that woman kinde is muche subiecte to the sycknes of gelousye wherof vndoubtedlye spryngeth great variaunce and playntes. Agayne, that the husband is very sore noyed and greuen wyth the iangclynge and vnguyt tongue of the wyfe, whiche greauaunce he shulde lacke. yf he were deafe, nether shuld she be vexed with the suspicion to be made Cokequen, yf she wanted her eye syght. But to this commoditie may wise men & women wyth detriment & blemishe of theyr bodye verye well atteyne yf the husband wyl not here that he heareth, nor the woman se that she seeth.

This kynge Alfonso was wonderfull courteouse and famylyer wyth all that resorted to his courte. Wherfore on a tyme cartayne hys specyallye frendes couysayled hym to be ware, least hys overmuch famylyaritye myght breede hym

him contempte, & of contempte myghte ensue greate petyll, and consequentlpe destruction to hys person. He answered. Naye, it is more to be feared, least seueritie and roughnes gette vs the enuie and grudge of oure conons where vpon hangeth a greater perill of destruction, than vpon gentle behauour.

¶ When one of hys knyghtes was alway crauyng somwhat of him and neuertheless forthwyth lashed out agayne what soeuer he receyued at the kynges hande: Merely (q the kyng) yf I wold continue to geue the suche thynges as thou askest, I shulde sener beggar my self than enriche the. For he that giueth the, doth nothyng els but poure water into a botomles tubbe.

¶ Demanded whome of his subiectes he had mooste deare vnto hym, he answered those that feare rather for me than me. He meant, that those onely

A. b.

be

be the hertye frendes, whiche rather lo-
ue theyr prynce, then feare hym.

Allo when he was asked whether
he was more bounde to his bokes than
to his weapons or armies, he answered:
Out of my bokes I haue learned both
armes and the lawes of armies know-
ledgyng by thys saying that the my-
ghte impute all to gyther vnto lea-
rnyng.

A Thys kynge Alfonse delited much
in hys cognisaunce, whiche was a Pele-
tane diggyng her brest wyth her byll
and launching out her owne bloude
to fede ther wyth her yonge. To thys
pycture he added thys inscription. Pro-
lege & progrege, that is to saye, for the
lawe and for the flocke. Signifyenge
that a prynce ought with a noble cou-
rage to venture vpon al daungers, as wel
for the defence of hys people as for the
auauncemēt of true godlines & religion
Of

OF Athanasius.



Athanastus was an inuincible defendoure of the catholyke trouthe, whom became the moost pestilent secte of the Hereticks coulde not overcome wth scriptures & argumentes, they had cōspyrred to laye felonious crymes to hys charge, and so to put hym downe. Wherefore throughe their malicious suggestions they had so kyndled the emperour Constancius agaynst this most godly Byschop, that he strayght awarded out hys commission vnto such as they themselves named, to sytte vpon hym. Two pryncypall crymes were layde to hys charge, the one was, that he hadde rauished a woman, the other that he had cut of, a deade mans arme to serue for enchauntement. For the proufe of the fyrst, they had hired a woman to giue euidence agaynst hym that he had rauished

Athanasius:

rauiſhed her . For the probation of
the other crime, they hadd: gotten one
Arſenius ſometyme Athanaſius lec-
tour, whiche for feare of the Biſhops
chasteiynge, whom he hadde offended
was fled away from hym . Thys fu-
gitue Arſenius the Arrians had hydde
out of mens ſyghtes for a good ſpace
to the intente it myghte be the better
beleued that he were deade . Neuer-
theleſſe thys Arſenius when he hadde
learned thoroughly what they hadde in
hande agaynſte hys olde maſter, whe-
ther he abhorred theyr detestable con-
ſpyracye , or whether he was deſy-
rouſe by thys occaſion to come in fa-
uour agayne with hys Biſhoppe, pry-
uily by nyght fled hys waye oute of the
ſecrete place where he was hydden,
and arriuyng at Tyre came to Atha-
naſius , vnto whome he opened all the
matter. Here thys noble prelate as he
was

was passynge holy, so also beyng of a
tyghte sharpe wyt (for accordynge to
the Lordes commaundement he had
ioyned the simplicitie of the doue wyth
the prudence of the serpent) he gaue
Arsenius in commaundement to hyde
hym selfe, tyll tyme he shoulde be called
forthe for the purpose. To be shorte,
the counceill is assembled, the conuyn-
sion redde, the woman appeareth, the
biere of a deade man to the terryble
syghte of all that were presente is
brought in, a deade mans armie cout of
beyng layed vpon the biere, is shewed
forth. Menues mindes were stricked at
the syght herof wyth indignacion and
hatted. For who woulde haue thought
that these thynges hadde bene sayned,
namely of prestes? The woman why-
che had her lesson redy taught her befo-
re, beginneth to tel, howe on a tyme she
harboured thys byshop Athanasius in
her

Athanasius:

her house, and howe in the nyght season
when she suspected nothyng els but
anye suche mater, she was by hym ra-
uished perforce. Athanasius was
broughte forth to make aunswere to
this accusacion. Here Athanasius of an
exceedyng pregnaunt wyse secretly war-
ned Timothie his preste to counterseyt
hym and make aunswere in his stede to
the woman. For he perceyued full well
that the woman knew hym not so muche
as by syght. When she had ended her
accusacion, the thus begynneth Timo-
thie in hys Maysters name, Sayest
thou, woman, I had euer carnally to
do with the and that also by force? Yea
euen thou (q the woman) thou I saye
yf thou remembreste in suche a place
at suche a tyme dyddest forcibly ra-
uyshe me. Some of them were asha-
med seruing þ womanes sklauder thus
so easely detected and auoyded. Yet
never

neuertheles they dyd not acquitie Athanasius neyther punishe the woman for her sklaunder, bycause the selfe same were hys iudges and hys accusers. They came than to thother cryue loo, saye they, thys mater is to playne, here ye se the arme of Arsenius, whyche to what purpose it was by the, cutte of, declare thou Athanasius vnto vs.

Here wyth lyke sharpnes of wytte the prudent Byshop asketh them, whether they euer well knew Arsenius. Some of them make aunswere they knewe hys face verye well. Athanasius desyeth leaue to sende for one that he shulde haue nede of for thys mater.

They graunted him. To make shorte tale, Arsenius is brought forth, & hys face discovered, Loo q̄ y byshop here is Arsenus a lyue, beholde hys ryghte arme, beholde hys lyfte, hole & found nowe howe powder arme commeth, cutte

Sigismund.

clitte of declare you. Let this exemple of
this moste holpe lyuer admonyshe vs
to ferse out selves against the wyly and
craftye foxes with columbiue prudence
for al hasardes and chaunces.

¶ Sigismund Emperour.



The Emperoure Sigismund
had in hys courte manye
peres a seruaunte, vpon
whome he neuer bestowed
(?)(:)(?)???) anye notable benefyte for
all the seruyce he dyd hym. On a tyme
as the Emperour rode throughe a wa-
ter chaunced hys horse to stale. At
whych the thinge his hold seruaunt laug-
hed & sayd to his companions rydyinge
wth hym before the emperour, þ̃ thepe-
rours horse had lyke propertie w̃ hys
master. Theperour by chaunce hearynge
this, asked what he meant, Marye (q̃
the

the seruant. As your horse by his
stalynge addeth more water to the ry-
uer where is already aboundaunce of
water, even so doth your Malistye.

For to such as be welthy alreadye and
flowe in ryches ye gyue more ryches.

Here the myperour perceyvinge he was
closeelye touched of illiberatye, in that
he neuer rewarded his olde seruante,
myth anye worthy benefyte, answered
in this wyse. Assuredly, I neuer wan-
ted a good wyl to further and auaunce
my fryndes and trustye seruantes,
but ye muste consyder that gyftes of
prynces happen not alwayes to theym
that haue deserued them, but to such
onlye as the fatall prouidence of God
appoynteth. And this God wyllynge,
shall I euidentlye declare vnto the, so
soone as, my busynes dyspatched. I
shall haue gotten anye opportunitie
and leyser. A whyle after, leyser to his

B.

desyre.

Sigmund.

desyre obteyned, he cōmaundeth two
boxes of lyke fascion and proporciō to
be brought forth, he fylleth thone wyth
gold, thother with leade of lyke weyght
he byddeth hys sayd seruaunt to chose
whe ther boxe he wolde. The seruaunte
pepelyng now this, nowe that boxe, stry
ken wyth great perplexitie which he my
ght beste take, at laste chafe that why
che conteyned the lead whych when he
opened and saw the lead, thou seest now
(¶ The Emperour) that the faulte is
not in me that thou were not amonges
other promoted of me, but in thy owne
myfortune. Declarynge herby verye
prudently that y happy successe of thin
ges onely chaunceth vnto men frome
God aboue.

¶ Thys Emperour beyng much
praysse worthy for other thynges, in
thys one thyng was excedynglye to
be commended, that lyke as hys selfe
loued

loued the knowledge of tongues and
of good letters, so he alwayes studied
to auaunce and promote men that ex-
celled other in learnynge. For whyche
thynge when he was blamed of certayn
prynces of Almayne whyche hated
good letters, that he so craited men
of lowe byrthe for the commendacion
of learnynge: Why (quod he) should I
not loue suche as nature woulde haue
excell the rest of men? The Almaynes
do attribute verye muche to nobilitie
of bloude. But the prudent Emperoure
obserued, that in learned personages
was a thynge of muche more worthy-
nes & noblenes, then in stockes. They
haue the walles of theyr houses por-
tered wyth armes, wyth conisaunces,
and wyth the ymages of theyr aun-
cestours, lerned men haue theyr mynde
furnyshed and decked wyth good dys-
ciplines. Wherefore, as by nature the

Sigismunde.

minde is more excellent, then the body ,
so the ornamentes of the wytte be farre
fayrer , then the badges of outwarde
nobilitie. He that hath nothynge els ,
then y^e armes & ymages of his aunce-
stours, in opinion is noble rather the in
dede. But who so is adourned & decked
wyth vertue, from whence floweth also
that vulgare nobilitie, hathe the true &
vnfayned nobilitie.

The trouthe of thys matter declareth
to all the worlde the moost noble kynge
Henry the eyght, who to the most roy-
all nobilitie of stocke hathe also ioynd
the most true and very nobilitie that is
to saye renowne of learnynge , of pru-
dence , of graue iudgement mete for so
noble & magnyficent a prince. Wolde
god al other noble men of byrth would
take example of hys Maiestie to pur-
chase vnto them thys renowne.

¶ Plotinus.

Plotinus

Plotinus a Philosopher was desyzed by a certayne paynter named Amelius that he wolde suffre him to porture and drawe out the forme & pycture of hys body. The philosopher wolde in no wyse suffre hym sayenge. Is it not ynough for men to carye aboute wyth them these ymages (poyntyng to theyr bodyes) but they muste also leaue behynde them to theyr offsprynge and posteritie the ymages of theyr ymages to be looked and gased vpon? Thys paynym philosopher iudgeth wyth Pythagoras, that mannes bodye is but a sheathe or case as it were of the mynde, whyche after a maner it expresseth and resembleth, and that he seeth the least part of man, whyche seeth and marketh nothyng els but the bodye. Assuridly thoughe pyctures, as well of the lyvinge as of the deade do oftentymes sturre and

B.iii.

moue

move the dulle mynde of man , yet it
can not be denyed , but that pyctures
or ymages of the bode wpythout re-
cordes and monumentes of the mynde
to putte men in remembraunce of the
noble vertues of suche as be represen-
ted by the ymages, be muche moze hurt
full, then profitable. Ymages of sayn-
tes be lay mens bokes I graūt, so that
laye menne be taught and instructed,
what greate fayth in Chryste, what ex-
ample of good lyuynge , what patience
what bearynge of Chrystes crosse, they
had , that be resembled by those yma-
ges , whyle they were conuersaunt here
in earth.

☞ Cyrus the elder.



Cyrus kynge of Persia was
wont to say þ̄ no man ought
to take bpō him to rule other
onles

onles he were better, then those whome he toke vpon hym to gouerne. Mea-nyng, that thys is the pryncypall of fyce & function of a pryncce, to forse for others, and to counsell for the publyke profits and comodities, but this can not be done, onles he surmount and excell the rest of men in wysedome, in vigilauicie, in honestye, holynes of mynd in godlynes. Now it is not the byrth of man that byngeth thys to passe, but ryght institucion, good lettis, experien- ce of thynges.

When the Persians, bycause theyr countrey was hyllye and rough, coue- ted to chaunge it wyth a champpon & more gentle soyle, theyr kynge wolde not suffre them sayenge, that euen as graftes and sedes be, so be the maners of men chaunged accordinge to the na- ture of the countrey. Meanyng herby that he wolde haue harde men, payn-

full and such as shulde be gyuen to labour. For a delicate and fyntyle regyn gendreth delicate and flouthfull per-
lones.

Cyrus absteyned hys eyes from beholdinge of the fayre ladye Panthea. And when Araspus sayde vnto hym, that the woman was of an excellent bewtye, and worthy for the eye syghte of a prince, the kynge answered: Euen for thys selfe cause **I** Araspus we ought the rather to abstayne from lookinge vpon her. For yf nowe **I** obeying thy counsaile shulde resorte vnto her whyle **I** am as yet at leysur, perchauce she mought so persuaade me that **I** shulde repare ofte vnto her yea euen when **I** shulde haue no leysur, and so be fayne to lytte styll by her syde, my seriouse busynes and affayres neglected. Featlye he shyfted awaye the argumente that semed lasciuiouslye to entyse

entise a kinge or ruler to loue a bewty-
full woman, from lounge suche. Let
Chrystyane magystrates and rulers
take here an hollome documente and
lesson of a paynm prynce, sensualite
set a parte, cruestlye to remembre theyr
function and offyce wher vnto they be
called of god almyghty, & vnto whom
for the same they shall rendre iuste ac-
countes, be they now neuer so haulte
and careles.

¶ Artoreres.



Artoreres kynge of Par-
sia surnamed the mindetful
when a certayne poore man
presente hym wyth a verpe
great apple, he receiued it ex-
cedyng thankfully, and sayde: Nowe
in faythe thys felowe semeth to me. to
be suche a person that yf a man wolde
commytte a citee to hys keppnge, he
B.b. could

Artoreres.

coultde make it of a lytle a greate one.

At another tyme a certayne other
vplandythe man perceyuyng that dy-
uerse men brought dyuerse presentes
vnto the kynge, & hauyng none other
thyng to presente hym wyth, he toke
out of the nexte cyuer both his handes
full of water & wyth a cherefull coun-
tenaunce offered it vnto the kynge.

The kynge herewith being delyted, cō-
maunded a porte of golde to be gruen
hym and rewarded hym forthermoze
wyth a greate summe of money. Let
other nacion wonder at thys Artor-
eres. Englysh men whiche haue kyng
Henry the eyght to theyr Soueraygne
Lorde thynke thys but a tryfle to hys
incomparable humanitie.

22 When Alcides Japson had ray-
led all at large very despitefully vpon
the kyng wyth vnfyttynge and oppro-
briouse wordes, & kyng thus farforth
reuenged

reuenged hym, he pronounced by thy
 Captayne of hys garde, that it was
 lefull for Japson speake vpon the
 kynge what he wolde, but agayne it
 was lefull for the kynge vpon Japson
 bothe to speake and to do what he
 woulde. Cruely weare very straitly
 charged by gods commaundemēt in no
 wyse to rayle nor gest vpon oure rulers
 forasmuche as they represent vnto vs
 the person euē of god him self. Yea and
 he adourneth them wyth the honora-
 ble title of his owne name calling them
 Goddes.

¶ When Artorcerres beyng on a tyme
 put to flyght, and all hys prouision of
 vittayles taken awaye, was fayne to
 eate drye fygges and barley breade, O
 Lord (quod he) from how great plesure
 haue I hytherto bene kept backe?

Here the kynge proued it true that So-
 crates the wytty Philosopher was
 wont

Artorrexes.

wont to say. Optimum condimentum. fames.
that is to saye hongre is the best sawce.
Assuredly nothing better sauoured me-
tes and drynkes, thā hongre and thrust,
belyde that it is both most holssome to
the bodye and moost profytable to the
soule. For surfette and dronkenes not
onlye cast the bodye into sundry mala-
dyes and sickenneses, but also do distem-
pere the mynde, make man no man,
but worse then a brute beaste, and (that
is worst of all) bynge gods most terri-
ble curse and displeasure vpon hym.

☞ The same Artorrexes beyng on a
tyme very sore pressed wryth thrust and
in maner loste for lacke of drynke, De-
ribarzenes his chamberlayne sckynge
about for drynke and not fynding any
other, brought at last frō a shepcherde
a greaspe botell of water not all of the
clearest. Thys water when the kynge
had

had dronke quyte and cleane by, be-
 ynge asked whether that dynke lyked
 him wel, he called God to wytnesse, that
 he neuer dranke wyne more pleasaunt,
 then was thys water, nor neuer water,
 were it neuer so pure, more swete then
 thys semed. And afterwarde, the Kyng
 espyeng the shepard in hys court, which
 had gyuen hym thys water, made hym
 of a poore sheparde a ryche gentylman.
 Suche a thyng it is to gyue a bene-
 fite in tyme,

Diontes.



Diontes comie in lawe to
 Kyng Artaxerxes, when
 the Kyng was greuously
 dyspleased and angrie a-
 gaynste hym, he was not
 onely vtter reiected and thrust oute of
 the court, but also condemned, Whych
 exce=

exceedynge unkyndnes dyd not a lytle
vexe hym . At laste consyderynge the
mutabilitie and vinstablenes of menes
thynges in the worlde vttered these wor
des to suche as stode about hym.

O frendes take hede of the bykylnes
and syppery chaunge of fortune, truste
not the flatterye of the worlde, namely
of the courte. For lyke as the fyngers
of auditours when they cast accomptes
can laye otherwhyles an infinite nom
bre, and otherwhyles agayne but one,
euen so the frendes of kynges now can
do all, and nowc nothyng. Here ye shall
note that in olde tyme they made theyr
accomptes wyth their fyngers, as now
wyth counters.

¶ Duke Menmon.



That tyme the valyaunte
capytayne Menmon held
warres agaynst the great
Alexander on the behalfe
of

of Darius kynge of Persia, it chaunced that a certayne hyrd sowldpoure in the armie of Memnon made verye moche raylynge vpon kynge Alexander. Memnon hearynge hym, layde hym on the pate wyth hys speare and thus rebuketh hym. I gyue the wages, lyf knaue, and meate and drynke to fyght wyth Alexander and not to rayle vpon hym. Let Chrysten men at lest waye take example hereby, to leaue theyr fowle and detestable raylynge farre vnworthye for suche as professe Chrystes doctryne, that forbyddeth vs to calle oure brother but fole. Some we cal Pharysees, we be knaue, we deſue as naughtye papyſtes wyth other lyke opprobrious wordes, vnnete for Chryſten mennes eares, but as for to fyghte agaynſte theym, and to confounde them wyth pure doctryne and good luyunge, that
we

The Egyptians

We wold not. Agayne other some, we
beheretyke, we call Lutheranes, and
all y^e naught is, but to shewe them cha-
ritably wher they erre, & ryghtly to in-
structe them, we wol not.

The Egyptians.



The kynges of Egypte, ac-
cordinge to the custome of
theyr countrey were wont
to take an othe of suche
(:) (:) (:) (:) as were made iudges, that
althoughe the kinge hym selfe wold cō-
maunde them to iudge any thyng that
shulde be agaynst right and equitye,
they shulde not iudge it. So greatlye
they thought it expediente for the com-
mon wealth, that the people shuld haue
iuste iudges. But how can that people
haue iuste and incorrupte iudges, wher
(as is reported) the prince selleth the of-
fyce and power of iudgyng for a great
some

some of money. In Englande thanked
be God, in the iudges of the lawe there
is as litle corruption as in any other re-
gio. And yf any Defaute in this behalfe
be, it is soner in inferiour courtes, wher
the iudges be appoynted not by the kin-
ges Maicesty but by others, amonges
whom if anye corruption were founde
I wolde wythe, for the terrible exehiple
of other they myght be serued as a cer-
tayne iudge of whome I shall nowe
make relation.

Of Cambyles.



Cambyles King of
Persia was other-
wise a veri wycked
a cruel tyrant. Yet
ther is no prince of
so dysperate an ho-
pe of so naughty a
life. but þ at the lest
waye otherwhyles dothe some honeste

C.

acte

acte. For gods prophettie is, to gar-
 nyshe and exornate the offyce of the
 magistrat and rulers, and he causeth,
 that for the conseruation of ciuil gouer-
 nance in the common weale, some ty-
 me excellent and profytable workes be
 of necessytye done of them that beare
 rule But to my purpose. Cambyles
 in all hystories is commended for thys
 one facte, for whyche no doubt he de-
 serueth the prayse. In the former parte of
 Asia he had a deputie named Sylam-
 nes, nowe he was crediblye infourmed
 that thys Silammes beyng corrupted
 wyth byrbes and rewardes, had falsly
 iudged agaynste the kynges lawes and
 agaynste good ryght and cōsciēce. The
 mater being examined and founde true
 forthwith he commaunded he shulde be
 put to death, and that the skinne of hys
 body shulde be plucked of, & layd ouer
 the iudgemente scat, where he gaue the
 false

false iudgement, and in hys rowne he
dyd sette wtane the sayde iudges sonne
to succede hys father in offyce whych
was aduynished by contemplacion of
his fathers skyn, that he should succede
hym also in lyke kynde of punyshment
yt he folowed his fathers steppes.

Thys exreuple teacheth them that beate
offyce & rule to remeber, that god suffereth
not iniustice nor iniury vntreuen-
ged. But forasmuche as I haue en-
tered to speake of Cambyles, whych o-
therwyle as I haue sayde, lyued a ve-
ry tyrannouie & wycked lyfe, I thynke
it here good to reporte certayne hys no-
torpouse crimes and hys ende, to thynne
tent all rulers, what so euet the be,
maye take example at hym, to feare
God, to preserue the common weale,
to execute iustice and iudgement, to vse
theyr subiectes as men and not as bea-
stes. Thys Cambyles beganne to
C.ii. raygne

caygne , after that Cyrus hys father
had made hys viage agaynste the Sei-
thians. And albeit at the begynnynge
he subdued and conquered Egypte , yet
anone he forgatte all goodnes and de-
gendred quyte and clene frō the renow-
med and excellent vertues of his father
Wherefore when Drexaspes one of his
hys chosen counsaylours aduertysed
hym very freely and sayde vnto hym,
that the Persians praysed hym verie
muche, but thys one thyng dyspleased
them, that he was so subiecte to the vice
of Drunkennes, anone he commaunded
the chiefe estates and lordes of thepyre
to becalled together, and asked of them,
whether in anye thyng he were worthy
to be reprehended? They espyenge how
thankfull and plausyble a thyng flat-
tery is , answered , no , but that in ver-
ue and prowesse, he also excelleth his fa-
ther Cyrus , forasmuche as vnto his
empyr

empyre and dominion he had gotten
by waye of conquest the kyngedome of
Egypte. But contrary wylle Cresus a
worthy lord, vnto whose cure and go
ueruaunce Cyrus had commytted hys
sonne cambyses to be instructed and
brought vp in honestie and vertue, by
cause he woulde merelpe, as muche as
myghte be bozne, abate the kynges
pyrde, aunswered, and sayd, that Cam
byses myght not be yet comparid to
hys father Cyrus, forasmuche as
there is not yet begotten suche a sonne
of hym, as Cyrus lefte Cambyses.
Thys thyng then, as feaulye spoken.
pleased the kyng welynough. Thus
the counsaile beyng parted, when none
of the lordes had blamed anye thyng
in him, he commaunded Prexaspes to be
called afore hym, & bad him bringe vn
to him hys yonger son. For he woulde
declare, howe well he coulde seme sobre

euen when he had moost of all Drunken
 for he sayed he wold euen when he were
 Drunkē wyth hys bowe shote at Dier-
 aspes sonne, & yf he myghte wyth hys
 arrowe stryke throughe hys herte, than
 it myght be iudged, that in the myd-
 des of hys cuppes he wanteth not the
 practyse of counsailes, & iudgemente of
 reason. Yf not that he were worthye to
 be called a Drōkard. To be short. when
 Cambyles had thoroughly washed hys
 braynes wyth wyne, he shotte atte the
 chyld as at an appoynted marke, and
 strykyng hym throughe the herte, he
 cōmaunded it shuld be cut out, and loo
 he shewed it to the father Dieraspes,
 sayenge, that the chyldes herte was
 well hit, wherfore he mought esteeme
 full well hereby, & he was no Drōnkard
 So barbarouse, so sanage and so ty-
 rannicall maners, doeth Drōkennes
 bryngē vpon the myndes of men, al-
 though

thoughe they were befoze ryghtlye institute and brought vp, lyke as it is no doubt, but that kynge Cambyles was at the begynnyng in hys youth brought vp in moost honest maners.

And albeit thys Drōkarde was not ignorant of the feate of shotynge, yet in the meane season he coulde not vse the ryght counsaylles of reason, but lacked those vertues whyche he wote to allure men vnto gentle sobriete and to the studie of honest renowne. Suche manner examples muste be propounded vnto yonge men, whyche for y most parte be geue to the foule vyce of dronkenes for what ende folowed of these maners, a lytle herafter shalbe declared.

He murdered also hys owne brother Smerdis, whom he pryuelve caused to put to deth, lest he myght at anye tyme be kynge. Furthermoze he toke to wyfe hys owne suster germayne, wheras

C. iiii.

nature

nature abhorreth from ſuche kynde of
 copulation. Nowe it befell ſo, that
 when kynge Cambyſes ſat at a feaſte
 wyth hys ſyſter the quene, for theyr
 ſporte and pleaſure he ſet a yonge Ly-
 on and a very eger dogge togyther by
 the eares, ſo when þe Lyon in ſtrength
 and ſpercenes had preuayled, an o-
 ther dogge no les ſperce, braſtynge his
 bandes wherwyth he was bounde dyd
 helpe the dogge hys brother and bayn-
 quyſhed the Lyon. The kynge was ex-
 cedyngly delyted wyth thys ſyght for
 the faythfulnes of þe Dogges betwene
 them ſelues. But by the ſame facte the
 quene beyng moued began verpe la-
 gelye to wepe and poure oute teares
 and to water her tender chekes. The
 kynge toke thys her wepyng verpe he
 uely and demaunded of her the cauſe
 of her ſorowe, ſhe aunſwered in thys
 wyſe. Certes, my dere huſbaund and
 brother

brother, euen so greate a faythfulnes myght haue chaunced vnto vs of oure brother as we se here betwene these two dogges that be of all one lytter.

The kinge greuouly taking thys answer, cōmaunded he shulde forthwith be taken out of hys syght and put to deathe. But suche maners coulde not longe haue successe. For God speaketh in the scripture. Bloudy men and wply shal not fynysh halfe theyr dayes vpon the erthe.

¶ Wherfore not longe after, wyth a greuouse vengeance, God plaged him. For as he was comminge oute of Egypte into Persia, when he shoulde mount on horsbacke, hys swerde felle out of the skaberd and sore wounded him in such wyse that he dyed of it.

This example testifyeth, that god woll not longe suffre tyrauntes to reygne.

For not longe after y^e deathe of Cyrus
aboue

Darius.

aboue þe space of one yere lyued Camby-
syes, neyther lefte he any heyre of hys
kyngdome.

Of Darius kyng of
the Persians.

After the deathe of Camby-
ses, the chiefe lordes assem-
bled togyther and beganne
to consulte, whome they
myght best make theyr hed
and kyng. Seuen were appoynted to
deliberate vpon thys mooste wryghtye
matter fyrst, stode vp Otanes, & coun-
sayled that no mo kynges shuld be cho-
sen, but that by leage and sure cōfедера-
cie made betwene them, all the Lordes
myght rule alyke, so shulde libertie be
maynteyned and kepte one euerye syde
and eucry mā at fredome. For before,
it was well proued by examples, that
where one man is Lorde of somanye,
and

and so great thynges, he maye easly be
to proude and hawtye, and soone grow
out of kynde & degendre vnto tyranny,
euen as now of late it was seen of
Cambyses.

After him stode vp Megabyllus,
whyche dysallowynge thys counsaile
of Otanes, asseyrmed, that suche ly-
bertye was muche more hurtfull and
pestiferous to the common weale, then
tyranny shulde be. For noble men and
cytys yf they lacke a Lorde and hedde
they can not but abuse thys libertye
vnto pryuate offeccion and luste. But
to the entente no suche thyng shulde
ensue, hys counsaile and aduise and,
not to chosse some one kynge, but to
appoynte certayne noble men, wth
whome myght alwayes remayne the ty-
tle, prerogatyue, and ryght of the Im-
periall power.

AThe sentences of these bothe, the
thynde

thyrde lorde named Darius dysallowed
 and counsayled to chose one kinge. For
 albeit in thys kynde of gouernaunce
 lyke as in all other humane thynges,
 many and greate incommodities maye
 chaunce, yet to rule, no gouernaunce
 is so stable, so sure, as is a monarchie
 that is to saye, where one ruleth in
 whose handes is put the charge of
 the hole kyngdom. Verily albeit these
 thre counsayles be all bothe honeste
 and good, yet yf they be compared to
 gyther, sure it is, that nothyng can
 be founde eyther fayrer or more pro-
 fytable then the gouernaunce of one
 persō called a Monarchie, for as muche
 as it most resemblēth the diuine and he-
 uenly kyngdome of God.

Furthermore it can not be, that con-
 corde can longe be kepte amonges
 free prynces and cities, or there, where
 to the administration of a mooste am-
 ple

ple and myghtye empyre, be a sorte of
Lordes cholen in lieu of one kynge,
and that bycause of the dyuersitie of
moſte graue and wyghtye affayres whi
che euer amonge, in ſo large a domyniō
ſhulde chaunce vpon whiche the prin
ces ſhulde not euer agree wyth in them
ſelves. Beſydes all thys, there ſhulde
not want alſo amonges theſe ſelfe pryn
ces an inordinat ſtudye and deſyre of
digniti & dominion aboue the reſt, ouer
whome ſome one wolde labour to haue
power as ouer hys ſubiectes or infery
ours. And theſe were in effecte þe cauſes
whych Darius brought forth for þe pro
ue of hys purpoſe, vnto which the other
fourc prynces ſubſcribed, and ſo at laſt
it was determyned after the olde vſage
to choſe a kynge. But leaſt any diſ
ſentiō might ariſe betwene þe ſeuē prin
ces, they thought it beſt, to comynytte
the

the lotte of the election vnto God. It was agreed vpon, that vpon a moynynge very erly the prynces on horsebacke shoulde mete togyther at a certaine place, and that he whose horse first neighed, shoulde be forthwyth proclaymed kinge. The prynces retourned euery one to his home. Darius shewed the counsaile and determinacion of the prynces vnto the Stuarde of his house, who forthwith toke the matter vpon hym, to brynge hys lordes puepose to good passe. Wherfore the euening before the day appoynted, he bryngeth his lordes horse and a mare vnto the place appoynted, and there committed the horse and mare togyther, to the intent, that the nexte moynynge, the place knownen, the horse myght for desyre of the mare, whiche then shoulde be absente, theyge accordynge to hys propertie.

The

The mornynge ensupinge, according
to the appoyntemente, at the houre pre-
scribed, the sayed prynces do marche
forwarde on horsbacke vnto the sayde
place. They were not soner there, but
loo forth with Darius horse begyn-
neth to neyghe, and that they shulde
not doubt, but it was the diuine pro-
vidence of God to haue Darius to
thys kynge, incontinent in an open
and clere wether wythoute anye maner
tempest, it bothe lyghtened and thon-
dered whyle the horse neyghed. By
and by the other prynces leapyng of
from theyr horses exhibyted vnto Da-
rius kynglye honours, and saluted
hym kynge. Thus by thys occasyon
was Darius auaunced to the kyng-
dome and empyre of the Persians, whi-
che he afterward wyth highe prayse ad-
ministrad.

Kynge Darius was wont in prayse
of

Darius.

of hym selfe to saye, that by warres
and adueritytes, he was made the wy-
ser and more prouidente. Certeynlye,
thoughe this be comonly true, for expe-
rience is mother of prudence, yet suche
prudence and wisdomē cost the comon
weale moche. Warres for defence of the
countrey be necessary and moche to be pre-
ferred afore cowardly peax and quiet.
And agayne, I graunte such troubles
and stormes do engendre wysdome and
experyence of thynges. But doubtles,
out of the case of necessitye farre better
it were and also moche more godlye, to
fetcche wysdome oute of wyle menys
bookes, then to gather wretched pru-
dence wyth experimentes and suche ha-
sardes as putte the hole countrey in
daunger.

The same Darius, whē he had impo-
sed layd a tribute vpon hys subiectes
he sent sodaynlye for hys collectours,
and

and asked them, whether the trybute
whyche he had assessed, seemed to gre-
uouse and ouerchargeable to the com-
mons. When they aunswered that it
seemed meane and indyfferente, he com-
maunded they shoulde demaunde .but
the halfe of þ̄ whych was assessed. The
prudent kynge in dede intended at the
begynnyng to haue had no more. But
yf he shulde haue taxed the forthwyth
at no more, he perceyued they shulde
not haue bene so well wyllyng to haue
payde it, as they were now, when he
assessed them at the double and after
released them of the one halfe.

¶ When thys kynge had cut a verye
great Some granate, one asked hym,
of what thyng he woulde wyshe to
haue so greate a nombre as there were
graynes or kernels, he aunswered, of
zoppres. Thys zoppre was the sonne
of Megabyles, whiche was one of the

sayd seuen pꝛinces, a verye good man,
 & a ryght trusty and assured frende to
 kynge Darius. Signifyenge by thys,
 chat to a kynge nothyng ought to be
 dearer nor more pꝛeciousse, then good &
 faythfull frendes. This zopire dyd cut
 of hys owne nose and eares, & so not be
 ynge aknowen whome he was, fledde
 awaye, like a fugitiue person, vnto the
 Babiloniās, whiche at þ̄ tyme were at
 mortal warre with kynge Darius, say-
 nyng that he was most cruelly hande
 led of Darius. The Babilonians bele-
 uinge hym, & beinge perswaded by hys
 colorable wordes, that hys tale was
 true, espyenge hym a verye wyse & har-
 dye man, made him one of theyꝝ chyefe
 captaynes. He sekynge his occasion, de-
 lyuerd vp þ̄ hole cytye of Babylō vn-
 to Darius. After whiche feate, Dary-
 us was accustomed oftētymes to saye
 that he had rather haue one zoppye hole
 and

& soude, the to cōquere an hundred Babylones. Babylon at that tyme was a cytie most floryshynge, & flowynge full of all rychesse, yet preferred he one friend afore an hundred Babylones.

¶ Of queene Semiramis.

Semiramis queene of yncariās whiche is cronicle to haue buylded Babylō, caused to be wyttē vpon her tōbe this sayenge: What kynge so euer shall haue neede of money, let hym open my graue and take so much, as he woll desyre. Darius after he had wōne y citty gyuyng credite to y tittle wyth muche a do at last remouynge alwaye y greate stone, wherwyth the graue was couered, money he foude none at all, but on the other syde of y stone, he founde thys inscripcyon. Onles thou haddest bene an euell man and wyth money be satisfiable, thou woldeste neuer haue moued the graues of the deade.

Xerxes.

Of kynge Xerxes.

Betwene Xerxes y^e sone
of Darius & Arime-
nes hys elder brother
but borne afore Dari-
us was chosen kyng,
was great stryfe, who
shulde be kyng. So
when Xerxes had knowledge, that hys
brother was commynge from the coun-
trei of the Bactrians, he sent vnto him
ryche presentes and to them that bare
them he gaue in commaundement that
they shulde saye in his name thus vnto
hys brother. Wyth these rewardes thy
brother Xerxes at thys tyme honozereth
the but yf he may be ones proclaymed
kyng, thou shalte be wth him y^e chyfeste
of all other. Arimenes assuaged wyth
thys excedinge humanyte, lefte hys cō-
tention, & his brother beyng now pro-
claymed kyng forthwyth he saluted &
honored

honored hym as kynge and moreover
dyd sette the crowne vpon hys hedde
Agayne Herres the kynge for hys parte
gaue hym the nexte place vnto hym.

Ye shal rede a lyke thing of Iacob and
Esau in the boke of Genesis.

¶ Thys kynge beyng sore agreued
w the Babilonians, bycause they tray-
torously shooke from him, & renouced
hym for theyr lorde: after ones he had
brought them vnder agayne, forbad
them to beare any more weapons, and
further commaunded they shulde syng
at the lute and shalmes, kepe harlottes,
haunt tauernes and alehouses and vse
wyde and longe garmentes, to thintent
that beyng molified and made effemi-
nate wth pleasure, they moughte no-
more stude to fall awaye from theyr
lorde. By thys prudent facte of panim
and hethen prynce we be taught, what
is the successe of dilicate and voluptu-
ouse

ouse luyngge.

When he sawe al Hellespont full of
 Myppes and al the see coostes and play
 nes of Abydon, fylled wyth men, he
 boasted hymselfe to be blessed and fortu
 nate, that he had so greate power at his
 commaundement, and anone he wept a
 good pace. Artabanius the kynges vn
 cle wonderynge at so sodain chaunge,
 asked the cause. Then Herres the kyng
 thus answereth.

Oh vncle, a ryght depe thought en
 treth my mynde, howe short mans lyfe
 is, syth of so passynge great a multytu
 de of men that I nowe see wth in an hun
 dred yeres not one shalbe lefte a lyue.
 Undoubtedly yf man wolde thus con
 sydre & shortnes of hys tyme, & in what
 state God hathe set hym here in earthe,
 he wolde not runne so heedlonge to all
 kyndes of mysehyses.

This

Thys Xerxes what tyme he purposed to gyue battell to Grece, called together all the prynces of Asia and thus sayd vnto them. Lest I mought seme to enterpryse thys thyng of my owne pryncate counsaile, I haue gathered you together, but I woll ye remember that ye muste obaye me rather, then counsaile me. Thys oration of Xerxes is not here recounted, to the intente it shulde be folowed. For wythout doubt it is tyrannicall, and that two manner wayes, fyrste bycause he abused the assemblie of hys lordes for a colure, to cast a myst before mens eyes, makynge them beleue that al he dyd was done by the aduyse and counsaile of hys lordes, seconde, that he wolde venture vpon a matter so daungerouse to the hole people, beyng inforced rather of hys owne sensuall luste, then induced by vsage & wyse counsaile.

¶ When this kynge was vexed and almoste put to the worse but of. iii. hundred Lacedemonians where as he hym selfe had wyth hym a verye greate multytude of souldiours: He cōfessed hymselfe deceyued in thys, that he toke wyth hym many men, but fewe souldiours. He perceiued well that it forceth not so muche howe manye there be, as howe well assayed, pyked, and tryed men there be.

¶ When the espyes of the Grekes were taken in hys hoste, he would do the no maner harme at all, but mozeouer bad them marke and biewe dylygently hys hole armye, whyche thing when they had done, he lycenced them to departe wythout hurte of anye person. An example of a synguler confydence and affyaunce in hym selfe and in hys power.

Artorckes

Artoreres .

Of kynge Artoreres
wyth the longe
hande.

Artoreres the sonne of Xerxes
surnamed wyth the longe han-
de bycause hys one hande was longer
thē thother, was wont to sai þ̄ it is moze
kynglye to put to , that to take awaye.
Regalius est addere quam adimere. Meanyng
that it is moze worthye for a Prynce
and ruler of the people , to augment
the honoure and ryches of suchē as he
hath rule ouer, rather then to diminishe
the same.

When Satibarzanes hys cham-
berlayne begged a thyng of hym, whi-
che was skarle lawfull, and the kynge
parcepued that he was prouoked vnto
it by one that promised hym .xxx.thou-
sande cognes of that countrey money
for the obteyninge of the lute , the King
com=

cōmaunded hys tresouroure to bringe
hym thyrtye thousande coyne called
Darikes, whiche so sonne as they were
brought hym, he gaue the all to Sati-
barzanes, sayinge. Holde here o Sati-
barzanes . For wyl I gyue the thys
I shall not be the porer, but I shulde
be the worser & the vnrightrouser man
yf I shulde haue graunted the thyng
that thou demaundest. The most noble
and excellent kyng, had deuyfed, howe
he mighte, neyther make sadde hys frēd
noz deflecte from ryght and equitye.

Cyrus the yonger.




Cyrus the yonger, what tyme
he shuld pitche his feld agēst
hys enemyes, hys freende
Clearchus couñsailed hym to
kepe him self behind y^e Macedonians,
& not to cast hymselfe into y^e daunger of
y^e warres. What saiest thou Clearchus
(¶)

Cressus.

(to the kynge): Dost thou counsaile me
that where as I couette a kyngedome,
I should shewe my selfe vnworthy for
a kyngdome?

¶ Of Cressus.

 At the time of Cyrus the great
which was the fyrst kyng and
monarche of the Persians, of
whom we haue hertofore sune
what spokē, reigned the riche Cressus o-
uer the Lidians, & in the first part of A-
sia he warred against kyng Cyrus, but
Cyrus vanquished him, conquered his
lande, and toke hym prysoner. Nowe,
when Cressus saw the souldyours of
Cyrus spoylyng, brennyng, and ma-
kyng haucke of all that was in the
citie whiche they hadde taken, he as-
ked Cyrus what they dydde. Cyrus
answered, maye they destroye thy
citty, and spoyle thy goodes: No no,
(quod Cressus) Nothyng here is nowe
myne, it is thynne that they destroye.
These

These wordes wyttly spoken moued
Cyrus to calle backe hys sowldyours
from spoyle.

But when by the commaundemente
of kynge Cyrus he shoulde be burnt,
euen when he shoulde nowe goo to the
fyer, he cryed out wyth a very lamen-
table and weepynge voyce, **O Solon,**
Solon . kynge Cyrus wonderynge
what these wordes shoulde meane, bad
one of hys seruantes aske hym, for
what cause wyth so greate sorowe , he
cryed thus and named Solon. Then
Cresus drawynge a greate syghe euen
from the botome of hys harte aunswere-
d in thys wyse. Solon, somtyme a-
monges the Athenians was a very
wyle man , vnto whom Iones when
he was wyth me dyd shewe and exhi-
bite moche kynges and worthyp. **I**
shewed hym all my power and trea-
sures , whyche done **I** asked hym whe-
ther

ther he thought that euer anye aduersitytie or misfortune coulde happen vnto me, being furnyshed and fensed with suche power and ryches agens all chaunces of fortune, or force of enemyes.

But to this, answered Solon, rebukynge me for my securitie and careles mynde & sayd. No man in the worlde o kynges Cresus is so happye and fortunate in thys life, that he can be called thoroughly & in euery parte blessed, afore he dye, neyther is there any man I assure the, be he neuer so myghtye, but some aduersityte maye come vpon hym and ouerthrowe hym or he be aware.

But at that tyme trustynge alas recklessly vpon my happy lucke & successe of thynges, I despyled his wordes, neyther coulde I fere thys so excedynge a falle, as nowe I fynde. Wherefore bycause nowe fyrst I vnderstode the sentēce of Solon, therfore nowe afore my

Cresus.

my deathe I named hym. And I do
wyſhe all men in prosperite not to be
vnmynndfull of myſſfortunes and cala=
miries that maye chaunce, leſte they
become ouer haſty by reaſon of their
preſent felycitie, & greadye to attempte
thynges headly that by occaſyon may
be their vtter cōfuſion Theſe thynges
whē Cyruſ & kyng herde, he was not
a lytle touched wyth pytie and clemenci
towardes Cresus and ſayde, he wold
not herafter ſhewe hym ſelfe to hard vpon
Cresus, whyche was ſometyme
a ryght myghtie kyng, for he remem=
breth that he hym ſelfe alſo is a man,
and that it mought chaunce hym to
haue nede of other mens ayde and
mercy. After that, he commaunded
Alſo Cresus to be brought vnto hym
whome he enterteyned lyke a noble
prynce and vſed hys aduylſe and coun=
ſaylle in al his affayres & procedynges
Thys

¶ Thys Ctesus after he was taken prysoner of Cyzus, by thys argument preferred pear before warres, that in tyme of pear, the sonnes be wonte to burye the fathers, but in warres contrary wyse the fathers bury the sonnes.

**¶ Of Amynntas and Alexander
hys sonne.**


Whyle the Persians were a loft and had the chiefe empyre & the monarchie of the worlde they went aboute also to subdue all Grece and Macedonye. But by cause god hath prefixed the certayne lymites to euery kyngdome whyche can not be passed ouer, therfore the kynges of þe Persians coulde neuer subdue vnto theyr dominions neyther the Macedonians nor the Grekes, Neuertheles on a time þe Persians sent theyr ambassadours vnto Amynntas then kyng of Macedony

Macedony and requyzed him to yelde
 hym vnto them. kynge Amynatas fea-
 ryng the power of the Persians, vo-
 luntarilye in maner submyttyng hym
 selfe, promysed to do what so euer they
 woulde haue hym, and interteyned the
 Ambassadour wyth all kynde of hu-
 manytie, Nowe, when to the ambassa-
 dours desyre a solempne feast was
 ordeyned, they requyzed that for the
 furniture of the feast certayne noble
 matrones & theyr Doughters myghte
 be brought thither. Amynatas durst
 denye them no thyng but comaunded
 they shulde be brought to the feast
 So when the Persians had well fa-
 uoredlye washed theyr throtes wyth
 wyne, forgettyng all honeste sobrycitie
 they began to dallye w the Ladies so
 vnshamefastlye, that Amynatas and
 the yonger kynge Alexander hys sonne
 were not a litle abashed and wery to
 see

fe theyr shamefull Denichours. Alexander
 desired hys father for the reuerence of
 his age, that he wolde departe from the
 banquet, and go to his rest, sayenge that
 he wolde kepe thembassadours compa-
 ny. When he hadde thus conuayed a-
 way hys father, he pretended great myr-
 th, and suffered the Persians to dayly
 and spoite wyth the ladyes at theyr ple-
 sure. At laste he desyred them they wold
 tyle for a whyle, and lycence the ladyes
 to depatte a lytle, for they shulde come
 in agayne forthwith much more gorge-
 ously arrayed. The lordes of the Per-
 sians were very well contente herwyth.
 In the meane season the yonge kynge
 caused a pycked sorte of yonge men
 that hadde good faces, to be decked
 lyke ladyes, and to retourne to the ban-
 ket, to whom he had gyuen in commaū-
 dement, that every one shulde haue br-

haue vnder hys clothes a swearde wher
 with in the myddes of the daylyunce
 they shulde kyll the Persians, whyche
 thyng was done in dede. For of these
 ponge men the Persians were slayne e-
 uery one, & by thys meanes was theyr
 knauerye greuouslye punyshed. Thys
 Alexander is nombred amonge the an-
 cestours of Alexander the great.

Of kynge Scilurus.

cilurus kynge of the Scyr-
 thians hauynge foure score
 sonnes, when he laye on
 hys death bed, called them
 all afore hym. And commaunded a
 bounche of rodde to be brought vnto
 hym, whyche forthwith he delyue-
 red fyrste to one and then to an other
 to breake. Wheruevery one of them re-
 fused it, bycause it semed impossyble,
 hym selfe toke in hys owne hande rod
 by

by rod and so easely brake them al, and
 amonge hys sonnes wyth these
 wordes. Yf ye shall contynue together
 in loue and cōcorde, so shall ye remayne
 stronge and inuincible, but contrarie
 wyse yf ye dysseuer poure selues by de-
 bate and sedicion, so shall you be weakē
 and easye to be vanquyshed.

Celo.



Celo kyng of Silice at a
 certayne banket when accor-
 dyng to the gyle of the cō-
 trey the lute was caried a-
 bout & all the rest dyd syng
 at the lute in order, for that was a-
 monges the Grekes counted a thyng
 of greate commendacion and honestye,
 when it came to the kynges course to
 playe on the lute, he commaunded hys
 horse to be brought into the banketting
 house and forthwyth he easely and ligh-
 tely lept vpon hym.

E.ii.

Signi

Signifyenge by thys hys doyng, that chynualtye is muche more pryncely and mete for a kynge, then to synge at the lute, albeit in very dede lutyng is an honest pastyme and meter for gentylmen, so that it is moderately vled and be no impediment to the exercyses of chynualty.

¶ This kynge on a tyme exacted money of hys comons, whome when he perceyued in a hurly burly for the same, and readye to make an insurrection, he thus sodaynly appeased, he sente them worde that he woulde but borowe the money that he requyred of them, for he woulde restore it them agayne wythin a certayne tyme. Than the wyllyngly gaue theyr money.

By thys gently sufferaunce and pollicie he brought about, that he wanted not money necessarye to hys warres and neuerthelesse he hadde hys comons
hat=

hartes fast vnto hym. Whych the thynge brought to passe, that he anon had the byctorye ouer hys enemyes, where as peradventure yf in that sodayne tumulte and roze, he had contynued to exacted of hys obstinate comons vniexpediently the thynge that had ben nevertheless lefull, he myght haue chaunced soner in the rage and fury of the people, to haue bene destroyed of hys owne comons, then by hys comons to haue baynquysshed hys enemyes.

Suche a thynge it is, other whyles to gyue place to a multitude, and by wyse dome to compasse that thynge, whiche by directe meanes coulde not elles be brought aboute. Albeit in dede this kinge, when the warres were fynnyshed, considerynge the great improueryshynge of hys subiectes whiche by contynuall warres and greuous exactions they had susteyned, he repayed

E.iii. them

Hieron.

them theyr loue. Daule wylleth vs to
rendre vnto all men that is due, to wh^o
tribute, tribute, to whome custome, cu-
stome, to whome feare, feare, to whome
honour, honoure. He byddeth vs be sub-
iecte to oure pryncce not onelye for feare
of the prynces indignacion, but euen
for conscience.

And for thys cause he sayth we paye
trybutes. Thys I wyte to thintent
we shoulde paye oure duties wyllyngly
to oure pryncce and obeye hym as gods
ministre, for so Daule calleth hym, to
the terrible dampnacion of the moost
curled Anabaptystes, whiche at this
daye go aboute to plucke men frome
theyr allegiaunce and deuie obedyntie
vnto theyr pryncce.

Of Hieron.

Hieron whiche succaded the for
sayde Gelon in the kyngedome
of

of Sicile, sayde that homan that frelye
spake hys mynde vnto him was eyther
importune oz greuouse. But suche as
blabbed out mē secretes thoses he thou-
ghte hurted them also vnto whom they
blabbed them, for asmuche as we hate
not onlye them that dysclose our coun-
sayles, but also them that haue hearde
suche thynges as we wolde not haue
known.

One vpbayded hym, that hys bre-
the dyd stynke He commeth home and
chydeh hys wyfe, bycause she neuer
shewed hym, that hys mouth sauored
Merely (¶ she) I thought that all men
had sauored in lyke wyse. These wor-
des declared an excedynge great cha-
stite of the woman, whyche neuer in
all her lyfe, had approached so nere vnto
any man that she coulde feale the bre-
athe of hys mouthe, saue onlye her hus-
bande.

E.iii.

This

Demetrius.

23 Chys kynge also bycause in the Quene hys wyfes presence the poete Epicharmus spake certayne rybaldouse wordes, set a fyne on the Poes head. Yt hethen prynces thus punyssh the knauery and wanton wordes, what ought Chryistians do, whyche be expressely by Chrystes mouthe threathened to yelde accomptes for euerye ydle worde that procedeth forth of theyr mouthes.

Demetrius the sonne of Antigonus.



Ynge Demetrius was of suche excedyng clemencye, that when he had reconquered the Athenians which sediciously had shrunke from hym, and perceyued they were welnere famished for defaulte of corn he calling them

thē togyther, in an open assenble graū-
ted thē frely a great quantie of grayne.
And when in hys spekyng of these
thynges to the people, he chaunced to cō-
myt a barbarysme, pronowncinge a cer-
tayne word otherwyle, then it ought to
hane bene pronouncd, and one of thal
semble interrupted hym in his spea-
kyng and shewed hym howe to pro-
nounce that worde ryghtly: Trulye (q
he) for thys correction, I graunte you
other fytte thousande bushelles I
doubt in thys fact whether we may mer-
uayle at the greate benignitie of thys
prynce towarde them whiche a lytle
to fore were hys ennemyes, or rather
at hys excedyng courtesye and cyy-
litis whiche not onely toke in good
parte that one of hys subiectes cor-
rected hym in hys wordes, but also
estemed the same worthe of so greate
a rewarde.

When

When thys kynge Demetrius had
wonne the cite of Megara, and hys
men of warre had dispoyled and made
hauocke of all togyther, accordynge
to theyr maner, it was shewed hym
that an excellent Philosopher named
Stilbon was amonges them. The
kynge whiche euer had learynge in
hyghe pryce and admyracion, hadde
that the philosopher shulde be brought
forthe vnto hym. He came, the kynge
him louingly receiued and after he had
awhyle wyth gentle communicacion
interteyned hym, he asked hym if hys
souldyours hadde taken anye of hys
goodes from hym. Noman (quoth the phi-
losopher) hath taken away our goodes
for I coulde espye noman that dispoyl-
ed vs of our lernynge and knowledge.
Meanyng, that only the gooddes of
the mynde (whiche be the true goodes)
be not subiecte to the violence of warres.
Demosthenes.

Demosthenes.

Demosthenes the mooste
famous and excellent
Oratour amonges the
Athenians, of whome
in my former booke I
haue made mention, on
a certayne tyme whyle he was makynge
an oration in the parlyament house a-
monges the commons of Athens, of
most weyghty things belonging to the
common welth & perceiued that the peo-
ple gaue no eare vnto him, but rather
murmured agēst him to make him hold
his peace he stinted of his oration & said
he wold brefely tel thē a new pleasaunt
and praty tale. The people nowe be-
gynnyng to lyfte vp theyr eares at-
tentiuely vnto hym. There was (w^{ch} he)
a certayne yonge man, which had hyzed
an asse, vpon whose backe he myghte
cary

Demo sthenes.

carre certayne stuffe from Athens to
Megara . In hys iorney the heate
of the daye beyng verie feruent (for it
was in the myddes of sommer) bycause
he coulde fynde no shade vnder which
he myghte defende hym selfe from the
burnynge heate of the sonne, he toke
the fardelle downe of the Asses backe
and sittinge vnder the Ass , by thys
meanes couered hymselfe wth the
Shadowe. Which thing when the Ha-
keney man whyche dyd lette hym hys
Ass , espyed , (for he wente with hym
to bryng home hys Ass agayne) he
woulde in no wyse suffre hym, but pus-
shed hym awaye from vnder the Sha-
dowe , sayinge he byed not of hym hys
Asses shadow but hys asse only. The
other contented on the contrary syde,
that forasmuche as the Shadowe is a
thyng so annexed and kuyt to the bodye
that it cannot be seuered from it , he
ought

oughte by hys bargayne to haue also
the shadowe. Thus betwene these two
arose a verie sharpe and bytter stryfe,
in so muche that at length the matter
came to strokes gyuyng, & one styffely
affirminge that the asses shadow was
not hyred, the other as styffelye an-
sweringe that the shadowe also was
hyred. At laste they go to lawe toge-
ther. When Demosthenes had spoken
thys and had perceayued that the peo-
ple nowe gaue good eare vnto hym,
sodenlye he beganne to departe oute of
the parliament house. The Athenians
holdyng hym still and desyringe him
to tell vp the rest of hys tale, he smiled
and maketh them thys aunswere. And
are ye so desperouse to heare of an
asses shadowe, and when I speake of
erneste matters ye woll gyue no eare?
Trulpe I wolde wyshe that Christen
men myghte not be lykened to these
Athe-

Athenians. The tales of Robyn hode,
of Belles of Hampton, of syre Guy of
warwyke wyth suche other fables are
gredily red and redde agayne.

But the holy Byble of God, whiche
treateth of earnest matters, that is to
wytte, of oure beliefe in Chryste, of true
repentaunce, of the worthy fruytes
of the same, of the dyfference betwene
Gods lawe, and mans tradicion, and
of suche other thynges touchynge oure
gostly helth and saluacyon, we set lytle
by, yea we dyscourage men and wemen
from readyng of it. If we begynne a
lytle to talke of scrypture, anon we
be heretiques. But so longe as we com-
mon *De alini vmbra*, of Robyn good
felowe, or of the Fayrwe we be good
Christians.

When it was laied to hys charge that
he studyed eloquence vnumeasurably, he
thus anoyded the. In that I study elo-
quence

quence I declare that I am vnder awe
and lawe, and that I wol vie no extor-
power Contraiwyle they that despice
the studie of eloquence be commonlye
suche as loke to rule the people perforce
and whyche go aboute nat to persua-
men with wordes but to conpelle them
wyth swordes. Assuredly, I am afrayd
lest amonges Chrysten me there be not
a fewe whyche in Councelles & assem-
bles like rather to inforce wyth threttes
and power than wyth approued rea-
sons to persuaue other to agree vnto
them.

The commons of Athens on a time
requyred Demosthenes that he wold ac-
cuse a certayne person, whyche thynge
to do when he refused, the people began
to cry out (as theyr custome is) against
hym as though he they wold haue killed
hym. Then Demosthenes rylpyng
vp, thus began to speake vnto them.

A counsaillour ye shall haue of me (O ye men of Athenis) whether ye wol or not, but a sklaunderour ye shal not make me, though ye wolde. Here is to be noted the excedynge great stomake and honeste herte of Demosthenes whome the Commens of Athenis (for in them at that tyme was the gouernaunce) could not bowe from the path of iustyce for al theyr manacies. And shall Chrynstien mens mouthes then be stopped fro professing the trouthe or inforced to speake vntrouthes for heuy lokes?

¶ When kynge Alexander of Mace done offered pear vnder thys conditioun vnto the Athenians, yf they wolde yelde vnto him, viii. citizens, amonges whome was Demosthenes, Demosthenes began to tell them a fable of the wolfe, whyche vpon this conditioun offered pear to the shepe, yf

ye they wolde yelde vp the dogges, by the wolfe he vnderstode Alexander, by the dogges those that then had charge of the peoples matters, by the shepe the commons of Athens. Thys tale of Demosthenes very wytty steved the Athenians to deliuer vp from them theyr wisest counsailours, whiche with theyr vigilauuncye and prudence myght chase away their enemies. Let thys fable monyssh comonalties what so euer they be, to kepe euer amonges them some wytty and sage Counsailours agaynste all chaunce and stormes.

¶ This moste eloquente Oratour in his youthe, when he fyrste shulde begynne to exercise the offyce of a common counsailoure, was woulte to saye to hys famylvares, that knowynge within him selfe howe greate enuye, grudge, feare, sclander and daunger hangeth ouer hys hedde nowe appo-
F. chinge

chynge to the ministracion of the com-
mon wealth, yf it were in hys election
to chole the one of the two, he woulde
rather runne to hys Death, then go to
speake in the parliament house or in iu-
diciaill matters.

¶ Demosthenes for hys hyghe elo-
quence and wyte was 3I sayde, chosen
of the people to be one of theyr Coun-
saylours, whyche offyce, consyderynge
the nature of the people, he sayde he
had leuer forbear then beare. The
respekte of God, the loue of a mannes
countrey maye worke muche. But
surely elles, thys regarde taken away
what man onles he were worse then
mad, woulde be a Counsaylour to a cō-
monalty or chiefe ruler, yf he myght
chose. If he beare hym selfe a good
man and vpryght in all thynges, hys
counsayle and proceadyng can not
please the blinde and ignorant multi-
tude

tude, whose iudgemente is euer ouer-
thwart and croked. If he be an euell
dysposed man and careth neyther for
god nor man (as manye be) he shalbe
hated and abhorred both of god & man
And truly it is very harde to please a
multytude, eyther wyth godlynes or
wyth worldly policie and wytte, whiche
thyng they knowe well ynough that
haue had the experiente. I speake not
thys to dyscourage Chrysten offycers
and rulers from doyng theyr myni-
stration, whych is bothe godlye and
gods owne ordynauce, as Paule te-
stifyeth, but rather to comfort them
in theyr callynge, remembryng, that
the more troublesome a charge it is and
subiectes to dyspleasures, enuyes, and
grudgynge of the people, the more
thanke it deserueth of him that at leng-
the rewardeth all thynges done wyth a
symple and pure eye.

F. ii.

Cato

Cato

¶ Of Cato the sage.



Cato the elder was
wōt to say, þ̄ he had
leuer for a good tur-
ne haue no reward:
thā for an euil tur-
ne haue no punysh-
ment. Signifying,
þ̄ nothinge is more
pettiour to a cōmon wealth, thē impu-
nitie whiche alwayes allureth men to
do worse and worse.

¶ The same Cato also said that he for-
gaue all mē that offēded saue him selfe.
Now that mā doth pardon and forgiue
hymselfe whiche repenteth not him selfe
of that he hath mysdone. And againe he
taketh punyshment of hym selfe, whych
wyth dyligence redresseth the thyng
that by negligence was committed.

¶ Adhorteinge offycers and rulers to
punysh offendours, and malefactours,
he

he sayde, suche as myght restrayne wicked doers and wolle not: oughte to be stoned to death.

¶ He sayde, he hated that souldpoure whych in walkynge moued hys hādes and in fyghtynge hys fere, and whych louder routed intente, then cryed in felde, And that Capitayne or Ruler was starke nought whych coude not rule hym selfe.

¶ He sayde he loued rather those yongmen that blushed then that waxed pale, bycause blushynge is token of an honest nature, but palenes not so.

¶ He sayde that euerye man oughte most to stande in awe of hymselfe, bycause no man can at any tyme departe from hymselfe. So shoulde it come to passe, that whatsoeuer we durste not do in presence of other, we woulde be abashed to do the same, when we be alone.

¶ When he sawe other Senatours
and lordes of Rome set vp gorgyouse
ymages in memorie of them selues : I
had leuer, sayth he, that men shuld aske
and maruayle at me, why Cato hath no
ymage set vp for hys memorypall, then
why he hath one.

Sygnifyenge, that he had rather do
worthy actes to thyntent in tyme com=
myng, men knowynge, that he deser=
ued an ymage to be erected in memorie
of hym, mought wonder why he hath
none set vp in his comendacion and me=
morie.

He admonyshed, suche as be of greate
power to vse skantly theyr power,
that they maye vse it euer. Meanyng
that power by clemencye and gentyl=
nesse is made longe, by roughnes,
shorte.

¶ Suche as defrauded vertue of
her due honoure, he sayde, take awaye
vertue

vertue from youthe. Meanyng, by
rewardes and promociō yonge mens
minde be kyndled vnto vertue whych
yf ye plucke away: a non vertue woll
ware faynt and quile.

¶ He sayde, a Magistrate oz iudge
oughte neyther to be prayed for good
men, nor intreated for euill men.

By thys he meant, that it is a greate
lacke in the iudges yf they muste be
prayed to be indifferēce vnto good
menne sythe they oughte of theyr owne
mere motion fauour honest persons.

Nowe for vnyghteous persones a
man to be a suter, it is a token per-
chaunce of humanitie, but a iudge to
be intreated for suche, surelye is a part
of a shyunker of iustice.

¶ He sayde that iniurie althoughe
it byngeth no danger to the worker
of it, yet it is dangerous vniuersally
to all men. Meanyng, that therem-

ple of iniurye unpunished threatneth the iniurye to euerye man. For yf it were lawefull to do hurte wythout punyshment there shulde be no man sure from the violence of the wycked and deuylishe personnes.

He sayde an angrye bodye dothe no thyng dyffer from a mad man but in the tariaunce of time. Signifyeng that wrathe is (as Horace the Poete sayeth) a shorte frensy.

A Suche he sayd as moderatelye and sobelye coulde vse the auauuncement of fortune : be nothyng at all assaulted wyth the grudge or enuye of the people. For he sayde me enuye not vs but our goods wherwith they se vs adourned and flowynge. Outwarde goodes be out of man, but the vyce of vyinge them proudly, is within man.

Suche as accustome them selues to be earnest in tryfles, he sayde shalbe
in

in earnest maters, trifelynge,

He blamed the cytizens, bycause they committed theyꝝ offyces euer to all one personnes. For me me thynges sayd Cato, ye eyther lytle esteeme the officies of your cite, or els ye iudge fewe worthy to haue them. Wherof the one was to iudge amisse of the publike power, & other to haue an euyl opinon of the citizens.

He exhorted yonge men, that those whyche were come vp to dignitie and promotion by indifferencie, good demenours, prowesse and vertue: shulde not now foully growe out of kynde and degendꝛe vnto worse, but if they were come to worshyp by ambytion and extorcions, they shulde nowe yet frame them selves to a better kynde of lyfe.

For so, sayde he shulde it come to passe, that bothe they shoulde increase theyꝝ gloꝝy, and these abolishe and were oute
their

they? blottes with they? well doynges.
C This prudent Senatour Cato, the
 more he studyed and traueled for y^e wea-
 le of the cytye of Rome, the more the vn-
 thanfull Romanes, hated and spyted
 hym. Whycher thynge when he espyed,
 he sayd openly to the people, that of his
 enemyes he was therfore enuyed by cau-
 se he continually rysyng euerye nyghte
 and settynge asyde hys owne pryuate
 assayes, traueled in the matters of the
 common weale, nothyng the ingrati-
 tude and vnthankfulnes of the people
 Assuredlye thys is the nature of that
 beast of manye heddes I meanes of
 the people, for so the Poete Horace
 calleth them not wythout cause. En-
 glande hathe at thys daye a Prince
 incomparable Henrye the eyght, he
 hath vpon his maiestye Counsaillours
 attendante not a fewe euen the mooste
 prudent

prudent and graue personages that
 coulde be pyked out of the realme to
 gyue holsonie counsaile, the hathe bys-
 shoppes, the hathe teachers a greate
 manye, both learned and godly, yet her
 ingrate chyldren haue not refrayned
 from treasons, from sedicions, from
 bothe pꝛeue and aparte grudges and
 furyes, from sclaunderouse reapportes,
 from blowynge abroad and brutynge
 of moſte ſhamefull and detestable le-
 synges and thinges neuer done, spoken
 nor yet ones thought vpon, as they
 were ymagyned to haue bene. O in-
 grate Englaunde. O croked and peruerſe
 generacion. But I retourne to my
 purpose.

¶ This Cato very wyttely and sayd
 that fooles byynge more vtiltie & pro-
 fette vnto wyse men, than wyse men
 to fooles. For the prudent and wyse
 personnes, whyle they ſone espye the
 errours

errours and miledemenours of fooles
and eschue the same : they become the
water, but fooles not so , for the thin-
gs that they se well done of wysemen,
they haue not the wyte to folowe.

✎ A certayne person whiche studied
for nothyng elles but to fare well, co-
nected muche to be familiare wth Ca-
to . But Cato refused hym vtterlye,
sayinge he coulde not lyue wth hym
that sauered better in hys palate then
in hys herte.

✎ A louers mynde, he sayde, lyued in
an other bodye , agreynge to the com-
mon prouerbe that saythe.

Anima illic potius est, Ubi a ma^r quā Ubi animas.
The soule or mynde of man is rather
there where it loueth , then where it
lyueth.

✎ Of thre thynges done in all hys
lyfe he sayde he repented hym , fyrste,
yf he comyitted anye hys secretes to
a wo

a woman, seconde, yf to any place he we carped bi water whyther he mought haue gone by lande. The thyrd, if any day had elkaped him by negligence wout frute.

C Thys Cato for all he was one of the chiefeste Lordes of Rome, yet hys chiefe delite and pleasure was in husbandrye, in so muche that he wrote also bookes of husbandrye. For he sayde that of husbände men be engendred most stronge men, most hardy souldyours and personnes least replete wyth gyle and malice. And when he was demaunded what gaynes was moost certayne and best, he answered, to grease or pasture well, what nexte, to pasture metelye well, what thyrd, to clothe well what fourth, tyllage. Why (quod one that stode by) what is it to gayne by besaunce or lone of money? What is it (q Cato) to kyll a man.

Cato.

CA certayne person whych rose erly
in the mornynge and founde hys hose
knawen and eaten of the rattes, beyng
troubled wyth thys syght, thynkyng it
a pronosticaciō & token of some misfor-
tune: He commeth to Cato to aske hys
counsaille & to know of hym what euyl
thys thyng protended and signified.
Cato maketh hym thys aunswere.
Certes my frende, it is no monstruouse
syght to se rattes cate mens hoes, but
yf thy hose hadde eaten the rattes that
had bene a monstruouse syght.

☞ The Table of the fyrst boke of the
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FINIS.

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